

multos, quibus melius esse,
juum sit. Ac certè nos piorum
quam tu afflicta putas, om-
umphis victorissque anteponi-
è, quos felicitate summâ beare
mitatibus exercet, vel castigat.
est, hoc *gymnasium*, in quo tuos
virtutem instituit, ut vincant.
dulcia præbent, quibus ener-
veros. Patres verò scilicet, qui

(32)

contempnu severitas comitas
non potero; certe ut prohi-
odum immerito suscipere non

(25)

P R A C T I C A sapienti
debere nunquamque nostrum
habere ejus remporis, quod pos-
consequuntur est, quam bre-
quo in hac vita sumus. Itaq.
guisicè *Cicero, tempus est*, inquii-
tua jam, non de hac exigua vita
to autem magis hoc nobis, q
gionis sanctimoniam profitemi
pectore esse debet? Quæ eni
se in futura vita suis datur
sunt his, quæ ratione consili
ultrapamus, quæ certumvis ocu
contractamus

Q U O D jure civili proditu
in scenam prodierint, ut spec
beant, infamia notari, quam hab
id sine ulla exceptione veru
hoc jure ignominia maculis as
non fuerunt à spectatores pi
terunt, qui ejesh & explorati su
fuerim, jus illud in eos solu
causa in scenam prodierint.
decur *Nerva* ille, qui *decimo*
no publicè de jure respondisse se

T R A D I D E R U N T

Idem de eadem re.
An nulla porantur opes Acherontis
Quæ vivens didici, non ea dicis opes
Non sunt, inquis, opes, mecum tamen hæc
Hæc mihi multarum sunt tamen instar
Non merito dicantur opes, quas cunq, reli
Nec quas dicis opes, Sardanapale, tuas

Alius.

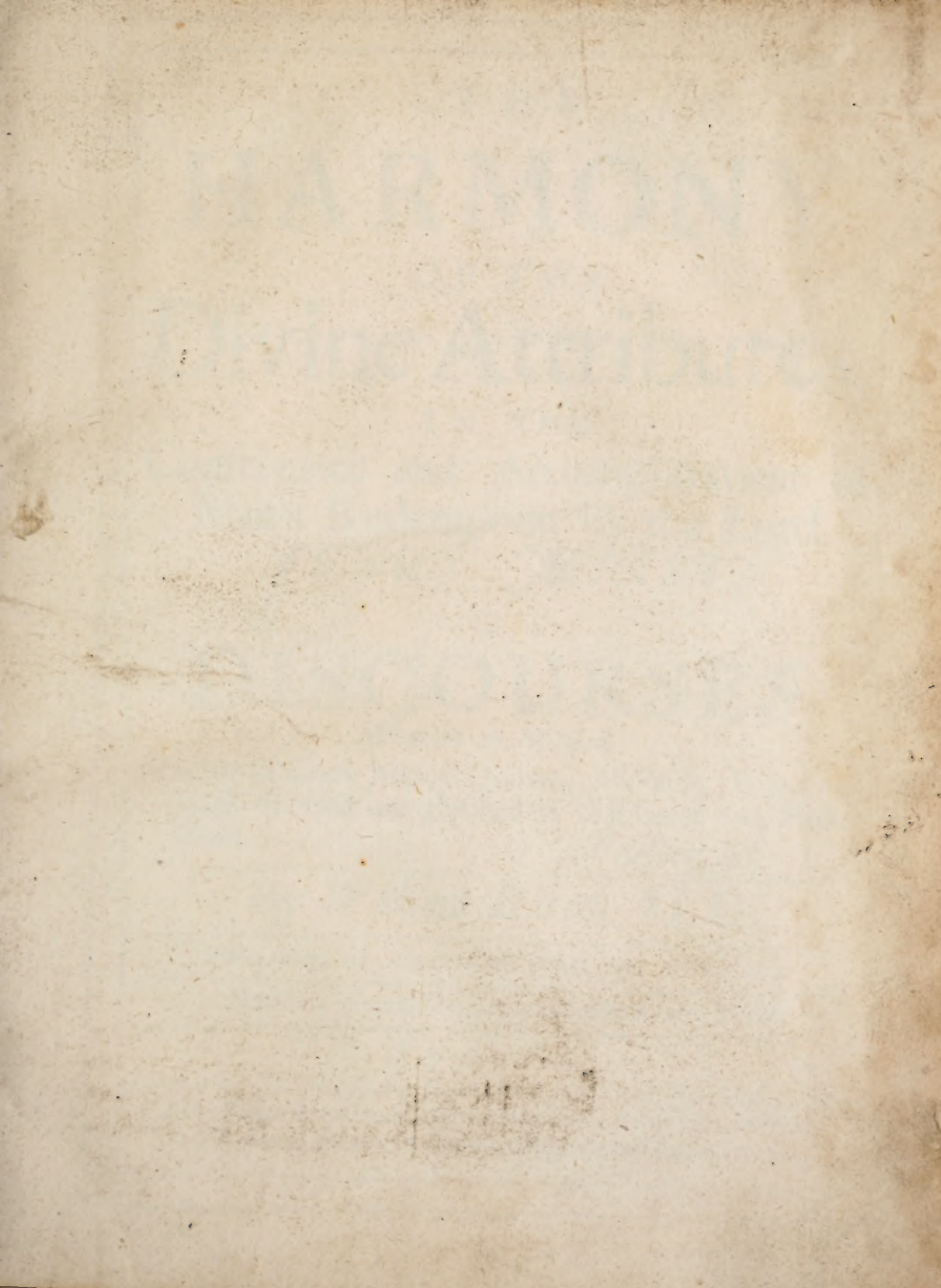
Quæ mea de sacris hausserunt pectora lym

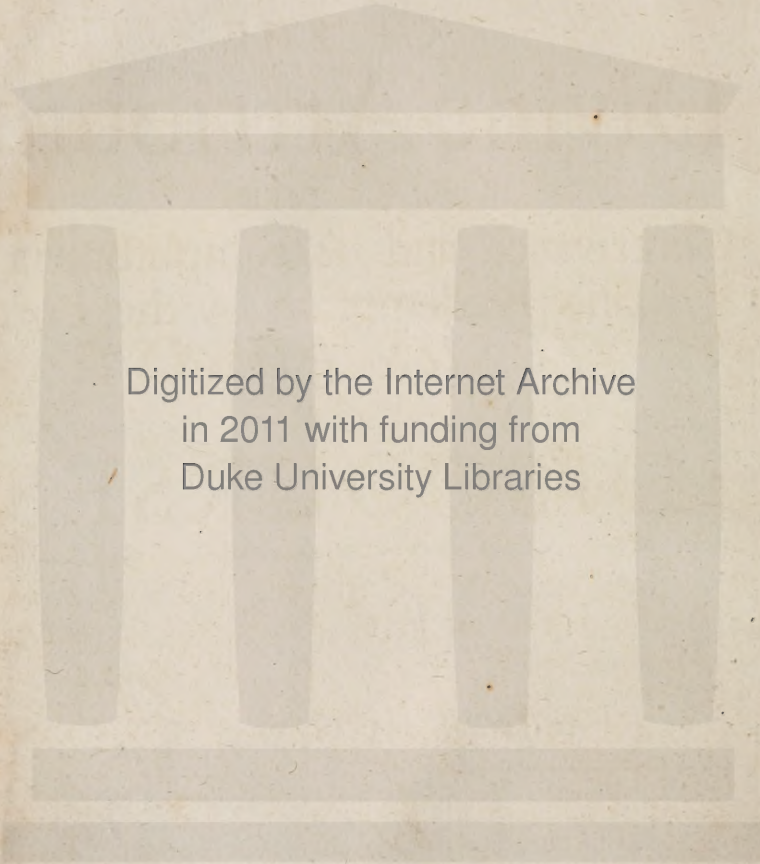
tunc majus. Non enim membrum a-
deporcent, depravant, corrumpunt.

T mihi antiquius fuit, ut primum
endi provinciam acciperem, quam ut eorum,
exilem, commodis utilitatique diligen-
terem: At per se vero quidem, & in co-
o instituoque permenco. Verum, in
am utrum est magis, ut remissi & leni-
: an ut graviter & severe? ut lenis sim
: an ut perit illis quidam patronus, &
clamant per mulci, indulgentia non solu
ne arrogantes, sed etiam ignavos & so-
! : severitate & hac esse amputanda, &
quæ non sunt ab obsequio, radices evel-
-nucts, (inquunt) quæ post-
nam ludumque concesseris? si quis de-
delictans mortis remedium venenum pro ci-
an non sceleratus fueris ac nefarius, si
Insultant autem pauci, non esse
hementis & severe adhibendos, sed
interis & magis totos nos diligunt comi-
ne trachuntur, omnia esse oportere-
ementis, manifeste pudinis, humanitatis.
quæ in utramque partem dicuntur, per-
quantum in se suum est, caveo ne quod
id, id dissolvat, aut quod severe, id a-
videatur: Hinc enim odium, illinc con-
facitur. Eam vero moderationem, quæ
io severitatem comitas vindicet, & a

(17)

(24)





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THE *Bridge*
HARMONY
OF THE
Divine Attributes,
IN THE
Contrivance and Accomplishment of
Man's Redemption by the Lord
JESUS CHRIST.
OR
DISCOURSES,

Wherein is Shewed,

How the Wisdom, Mercy, Justice, Holiness, Power and
Truth of God are glorified in that Great and Blessed
Work.

P. Wynne
By William Bates, D.D.

Which things the Angels desire to look into. 1 Pet. i. 12.

Nihil tam dignum Deo, quam salus Hominis. Tertul.

L O N D O N,

S.

Printed by J. Darby, for Nathaniel Ranew, and Jonathan Robinson,
at the Kings Arms, and Golden Lyon in St. Pauls Church-Yard;
and Brabazon Aylmer, the at three Pigeons in Cornhil, 1674.

THE

HARMONY

OF THE

Divine Attributes

IN THE

Government and Administration of
Mans Redemption by the Lord

Jesus Christ

DISCOURSES

By the Rev. Mr. [Name]

At the [Place] in the [City] of [County] [State]

Printed by [Printer's Name]

For Sale by [Bookseller's Name]

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THE
PREFACE.



He Subject of the ensuing Discourses is of that inestimable excellency and importance, that it deserves our deepest reflections, and care to consider and apply it: 'Tis the great Myſtery of Godlineſs, the deſign of Eternal Wiſdom, the chiefeſt of all Gods Works, that contains the Glorious Wonders of his Mercy and Power, wherein he renders himſelf moſt worthy of our Supreme Veneration and Affection. Our moſt raiſed Thoughts are in-

The Preface.

infinitely beneath its Dignity. Although the Light of the Gospel hath clearly reveal'd so much of it as is requisite to be known in our earthly state, yet the sublimer parts are still secret, and reserv'd for a full discovery by the brightness of our Saviour's Appearance. Now if the Excellency of things excites our Spirits to be attentive in searching into their nature, this Divine Object should awaken all our Powers, and arrest our Minds, in the serious steady contemplation of it, being alone capable to satisfy their immortal appetite. The Importance of it is correspondent to its excellency: for 'tis no less than the recovery of us from extream and eternal misery, and the Restoring of us to the enjoyment of the Blessed God, a felicity without comparison or end. If we have any regard to
Sal-

The Preface.

Salvation, (and who would be so unhappy as to neglect it for unconcerning frivolous Vanities) it will be delightful to know the means by which we may obtain it; and to employ the flying moments of our short time in those things that are profitable for our last End, that we may not lose Temporal and Eternal Life together.

Many of the Ancient and Modern Divines have written of this noble Argument, from whom I have received benefit in the following compo-
sure. But none, as I know, hath considered all the parts together, and presented them in one view. There still remains a rich abundance for the perpetuall exercise of our Spirits. The Eternal Word alone was able to perfect all things by once speaking. Humane words are but an Eccho
that

The Preface.

that answers the Voice of God, and cannot fully express its Power, nor pass so immediately through the sense to the Heart, but they must be repeated. May these Discourses be effectual to inflame us with the most ardent Love to our Saviour, who ransom'd us with the unvaluable price of his own blood, and to perswade us to live for Heaven, the purchase of that Sacred Treasure, I shall for ever acknowledge the Divine Grace, and obtain my utmost aim.

W. B.



C H A P. I.

The Introduction. A short view of Mans primitive State.

His Conformity to God; natural, moral, and in Happiness and Dominion over the Creatures. The moral resemblance, as it refers to all the faculties. The happiness of Man with respect to his sensitive and spiritual Nature. Of all sublunary Creatures he is onely capable of a Law. What the Law of Nature contains. God entred into a Covenant with Man. The Reasons of that Dispensation. The Terms of the Covenant were becoming God and Man. The special clause in The Covenant concerning the Tree of Knowledge of Good and Evil. The Reasons of the Prohibition.



He felicity which the Lord Jesus procured for Believers, includes a perfect freedom from Sin, and all afflictive evils, the just consequents of it: and the fruition of Righteousness, Peace, and Joy, wherein the Kingdom of God consists. In this the second Covenant excels the first; the Law supposes Man upright, and the happiness it promises to exact Obedience, is called Life, it rewards Innocence with Immortality: but the Blessedness of the Gospel is stil'd Salvation, which signifies the rescuing of lapsed Man from a state of misery, and the investing of him with unperishing Glory.

In order to the Discovery of the excellency of this Benefit, and the endearing Obligations laid on us by

our Redeemer, 'tis necessary to take a view of that dreadful and desperate Calamity which seiz'd upon Mankind: the wretchedness of our Captivity, illustrates the Glory of our Redemption. And since the misery of Man was not the original condition of his nature, but the effect of his guilty choice, 'tis requisite to make some reflection upon his first state, as he came out of the pure hands of God, that comparing our present misery with our lost happiness, we may revive in our breasts the affections of Sorrow, Shame and Indignation against our selves; and considering that the Heavenly *Adam* hath purchased for us a title to a better Inheritance than was forfeited by the Earthly one, we may with the more affectionate gratitude, extol the Favour & Power of our Redeemer.

God who is the living Fountain of all Perfections, spent an intire Eternity, in the Contemplation of his own Excellencies, before any creature was made. In the moment appointed by his Wisdom, he gave the *first* Being to the World. *Three* distinct orders of Natures He form'd, the one purely *Spiritual*, the other purely *Material*, and between both one *mixt*, which unites the extremes in it self. This is *Man*, the abridgment of the Universe, ally'd to the Angels in his Soul, and to *material* things in his Body, and capable of the Happiness of both; By his *internal* Faculties enjoying the *felicity* of the *Intellectual*: and by his *external* tasting the Pleasures of the *Sensitive* World. Man's greatest excellency was a perfect Conformity to the Divine Patern. *God created Man in his own Likeness, in the Image of God created he him.* This includes;

First, The Natural Similitude of God in the substance of the Soul, as it is an *intelligent, free, spiritual*.

ritual and Immortal Being. This is assigned to be the Reason of the Law, That *Whoso sheds Mans Blood, by Man shall his Blood be shed ; for in the Image of God made he Man.* Gen. 9. 6.

Secondly, A moral Resemblance in its Qualities and Perfections.

Thirdly, That Happiness and Dignity of Mans state, which was the *consequent*, and *accession* to his Holiness. The Natural resemblance I shall not insist on : for the distinct Illustration of the other, we must consider God in a *threefold* respect.

1. In respect of his *absolute* Holiness, *unspotted* Purity, *infinite* Goodness, *incorruptible* Justice, and whatever we conceive under the notion of *moral* Perfections.

2. With respect to his *compleat* Blessedness, (the result of his infinite Excellencies ;) as he is perfectly exempt from all evils, which might allay, and lessen his felicity, and enjoys those pleasures, which are worthy of his pure Nature, and glorious State.

3. In regard of his *supreme* Dominion, which extends it self to all things in Heaven and Earth. Now in the Participation of these, the Image of God did principally consist. The Holiness of Man was the copy of the Divine purity : his Happiness a representation of the Divine Felicity : and his Dominion over the lower World, the resemblance of Gods Sovereignty.

I will take a particular survey of them.

1. Man was conformed to God in Holiness. This appears by the expressions of the Apostle, concerning the Sanctification of corrupt man ; which he sets forth, by the *renewing of him in knowledge, righteousness and holiness, after the image of the Creator.* Col. 3. 10.

Eph. 4. 24.

The Renovation of things, is the restoring of them to their *Primitive* state, and is more, or less perfect, by its proportion to, or distance from the *Original*. Holiness, & Righteousness, are the comprehensive *Sum* of the *Moral* Law, which not only represents the Will, but the Nature of God in his Supreme Excellency, and in conformity to it the Divine likeness eminently appear'd. *Adam* was created with the perfection of Grace, the progress of the most excellent Saints is incomparably short of his beginning; By this we may in part conjecture at the Beauty of Holiness in him, of which one faint ray appearing in renewed persons is so amiable. This primitive Beauty is express'd in Scripture by rectitude: *God made Man upright*. There was an universal entire rectitude in his *Faculties*, disposing them for their proper Operations. This will more fully appear, by considering the distinct powers of the Soul, in their regular Constitutions.

Luke 1. 73.

1. The understanding was enrich'd with knowledge. Nature was unveiled to *Adam*, he enter'd into its Sanctuary, and discover'd its *mysterious* Operations. When the Creatures came to pay their *Homage* to him, *whatsoever he called them, that was the name thereof*. And their Names express'd their Natures. His knowledge reach'd through the whole compass of the Creation, from the *Sun* the glorious vessel of Light, to the *Glowworm* that shines in the *hedg*. And this knowledge was not acquir'd by Study, 'twas not the fruit of anxious inquiry, but as the *illumination* of the *Air* is in an instant by the light of the Morning, so his Understanding was enlighten'd, by a pure beam from the Father of Lights.

Besides,

Besides, He had such a knowledg of the Deity, as was sufficient for his Duty and Felicity. His mind did not stick in the *material* part of things, but ascended by the several ranks of *Beings*, to the Universal Cause. He discover'd the Glory of the Divine *Essence* and *Attributes* by their wonderful *effects*.

1. Almighty Power. When he first open'd his eyes, the stupendous *Fabrick* of Heaven and Earth presented itself to his view, and in it the most express and clear *characters* of that Glorious Power, which produced it. For what could overcome the Infinite distance, between not being, and being, but Infinite Power? As there is no proportion between not being, and being, so the *cause* which unites those *terms*, must be without *limits*. Now the Divine Word alone, (which calls the things *that are not, as if they were*) caused the World to rise from the *Abyss* of empty nothing. *At Gods Command the Heavens, and all their Host were created.* And this led him to consider the Immensity of the Divine Essence; For Infinite Power is *incompatible* with a *finite* Essence, and by the consideration of the *Immensity*, he might ascend to the Eternity of God. To be Eternal, without beginning, and Infinite without bounds, *infer*, one another, and necessarily *exist* in the same *subject*. For 'tis impossible, that any thing which is form'd by another, and hath a beginning, should not be limited in its Nature by the cause that produced it. Therefore the Apostle declares, that the *Eternal Power of God* is set forth in the Creation of the World, joyning with the discovery of his Power, that of his Eternity. Rom. 4. 17.
Psal. 33. 6.
Rom. 1. 20.

2. Admirable Wisdom appear'd to Man in the Creation.

Creation. For by considering the Variety and Union, the Order and Efficacy, the Beauty and Stability of the World, he clearly discerned that Wisdom, which so regularly disposed all. 'Tis thus that *Wisdom* speaks in the Book of *Proverbs*; *When he prepared the Heavens, I was there: when he set a compass upon the face of the depth: When he established the Clouds above: When he strengthened the Fountains of the Deep: when he gave the Sea his Decree, that the Waters should not pass his Commandments: when he appointed the Foundations of the Earth: I was with him*, contriving all in the best manner for Ornament and Use. The knowledge of this, fill'd his Soul with wonder, and delight. The *Psalmist* breaks forth with astonishment, as one in the midst of innumerable Miracles, *O Lord, how manifold are thy works! in Wisdom hast made them all: And* if he discovered such wonderful and Divine Wisdom in the Works of God, when the vigour of the humane Understanding was so much impair'd by the *Fall*; how much more did *Adam*, who perfectly understood *Universal Nature*, the offices of its parts, the *harmony* of the whole, and all the just Laws of *Union*, by which God hath joined together such a multitude of *beings*, so distant and disagreeing, and how the *Publick* Peace is preserved by their *Private* Enmity. This discovery caused him to acknowledge, that *Great is the Lord, and of great Power, his Understanding is infinite.*

3. Infinite Goodness shin'd forth in the Creation. This is the leading Attribute, that call'd forth the rest to work. As there was no matter, so no motive to induce God to make the World, but what arose

Prov. 8. 27,
28, 29.

Psa. 104. 24.

arose from his Goodness: For he is an *All-sufficient* Being, perfectly blessed in himself. His Majesty is not encreased by the Adoration of Angels, nor his Greatness by the Obedience of Nature; neither was he less happy, or content, in that Eternal Duration before the existence of any Creature, than he is since. His Original Felicity is equally incapable of accession; as of diminution. 'Tis evident therefore, that only free, and unexcited Goodness, moved him to create all things, that he might impart being and happiness to the Creature, not enrich his own.

And as by contemplating the other works of God, so especially by reflecting upon himself, *Adam* had a clear sight of the Divine *Attributes*, which concurr'd in his Creation. Whether he consider'd his lowest part, the Body, 'twas form'd of the Earth, the most artificial and beautiful piece of the *visible* World. The contrivance of its parts, was with that proportion and exactness, as most conduc'd to Comeliness and Service. Its stature was erect and raised, becoming the Lord of the Creatures, and an observer of the Heavens. A Divine Beauty and Majesty was shed upon it. And this was no vanishing ray, soon *eclips'd* by a Disease, and extinguish'd by Death, but shin'd in the countenance without any declination. The *Tongue* was Man's peculiar glory, being the *interpreter* of the mind, and capable to signify all the Affections of the Soul. In short, the Body was so fram'd, as to make a visible discovery of the Prerogatives of his Creation. And when he reflected upon his Soul, that animated his dust, its excellent endowments, wherein 'tis com-

parable

*Difficile est
expedire u-
trum species
an utilitas
major sit.
Lact.de opif
Hom.*

*Miratur a-
liabomo, cum
sit ipse mira-
tor maxi-
mum mira-
culum. Aug.*

parable to the Angels, its capacity of enjoying God himself for ever, he had an internal and most clear testimony of the glorious perfections of his Creator. For Man, who alone admires the works of God, is the most admirable of all.

2. The Image of God was *resplendent* in mans Conscience, the seat of practical Knowledge, and Treasury of moral Principles. The *directive* faculty was sincere, and incorrupt, not infected with any disguising tincture: 'twas clear from all prejudices, which might render it an incompetent Judge of good and evil. It instructed Man in all the parts of his *relative* Obligations to God, and the Creatures. 'Twas not fetter'd and confin'd, fearfully restraining from what is Lawful; nor licentious and indulgent in what is forbidden. *Briefly*, Conscience in *Adam* upright, was a *subordinate* God, that gave Laws, and exacted obedience to that glorious Being who is its Superior.

3. There was a Divine Impression on the Will. Spiritual Reason kept the Throne, and the inferior Faculties observed an easy and *regular* subordination to its *dictates*. The Affections were exercis'd with proportion to the quality of their Objects. Reason was their inviolable Rule. Love the most noble, and Master-affection, which gives being and goodness to all the rest, even to hatred it self; (for so much we hate an object, as it hinders our enjoyment of the good we love) this precious Incense was offer'd up to the excellent and supreme Being, which was the Author of his Life. *Adam* fully obeyed the *first*, and *great* Command, of loving the Lord with all his heart, soul,

Soul, and strength. His love to other things was regulated by his love to God. There was a perfect accord between flesh and spirit in him. They both joyn'd in the service of God, and were naturally mov'd to their happiness. In short, the image of God, in *Adam*, was a living, powerful Principle, and had the same relation to the Soul, which the Soul hath to the Body, to animate and order all its Faculties, in their Offices and Operations, according to the Will of his Creator.

2. The Image of God consisted (though in an inferior degree) in the happy state of man. Herein he resembled that infinitely Blessed Being. This happiness had relation to the *two* Natures, which enter into Mans Composition.

1. To the *Animal* and *Sensitive*, and this consisted in *two* things. 1. In the excellent disposition of his Organs. 2. In the enjoyment of convenient Objects.

1. In the excellent disposition of the Organs. His body was form'd immediately by God, and so not liable to those defects, which proceed from the weakness of second causes. No blemish, or disease, which are the effects and footsteps of sin, were to be found in him. His health was not a frail inconstant disposition, easily ruin'd by the jarring elements, but firm and stable. The humours were in a just temperament, to prevent any distemper, which might tend to the dissolution of that excellent frame. Briefly all the senses were quick and lively, able to perform with facility, vigour, and delight, their operations.

2. There were convenient Objects, to entertain his sensitive faculties.

The Harmony of the Divine Attributes,

He enjoyed Nature in its *original* Purity, crown'd with the *benediction* of God ; before twas blasted with the curse. The World was all Harmony and Beauty, becoming the goodness of the Creator ; and not as 'tis since the Fall disorder'd and deform'd in many parts, the effect of his Justice. The Earth was liberal to *Adam* of all its Treasures : the Heavens of their Light, and sweetest Influences. He was seated in *Eden*, a place of so great beauty and delight, that it represented the *Celestial* Paradise, which is refresh'd *with Rivers of Pleasure*. And as the *ultimate* End of the Creatures was to raise his mind, and inflame his heart with the love of his great Benefactor ; So their first and natural use was the satisfaction of the Senses, from whence the felicity of the *Animal* Life did proceed.

2. His *supreme* Happiness consisted in the exercise of his most noble Faculties, on their proper Objects. This will appear by considering, that as the *spiritual* Faculties have *objects* which infinitely excel those of the *sensitive* ; So their capacity is more enlarged, their union with *objects* is more intimate, and their perception is with more quickness and vivacity ; and thereby are the greatest instruments of pleasure to the *rational* being. Now the highest Faculties in Man, are the *Understanding* and *Will* ; and their happiness consists in union with God, by Knowledge and Love.

1. In the Knowledge of God. As the desire of Knowledge is the most natural to the humane Soul, so the obtaining of it produces the most noble and sweetest pleasure. And proportionably to the degrees of excellency that are in *objects*, so much of *rational*

rational Perfection and Satisfaction accrues to the mind by the knowledg of them. The discovery of the Works of God greatly affected Man, yet the excellencies scatter'd among them, are but an imperfect and mutable shadow of God's infinite and unchangable Perfections. How much more delightful was it to his pure understanding, tracing the footsteps and impressions of God in *Natural* things, to ascend to him, who is the glorious *Original* of all Perfections. And although his finite understanding could not comprehend the Divine excellencies, yet his knowledg was answerable to the degrees of Revelation, wherein God was manifested. He saw the admirable Beauty of the Creator through the *transparent* vail of the creatures. And from hence there arose in the Soul, a pleasure pure, solid, and satisfying, a pleasure divine; for God takes infinit contentment in the contemplation of Himself.

2. The Happiness of Man consisted in the Love of God. 'Twas not the naked *speculation* of the Deity that made him happy, but such a knowledg as ravish'd his Affections. For happiness results from the *frutions* of all the Faculties. 'Tis true, that by the mediation of the understanding, the other Faculties have access to an *object*; the Will and Affections can't be enclin'd to any thing, but by vertue of an *act* of the mind which propounds it as worthy of them. It follows therefore that when by the discovery of the *transcendent* excellencies in God, the Soul is excited to love and to delight in Him as its *Supreme Good*; 'tis then really and perfectly happy. Now as *Adam* had a perfect know-

ledg of God, so the height of his love was answerable to his knowledg, and the compleatness of his enjoyment was according to his Love. All the Divine Excellencies were amiable to him. The Majesty, Purity, Justice, and Power of God, which are the terrour of guilty creatures, secur'd his happiness whilst he continued in his *Obedience*. His Conscience was clear and calm, no unquiet fears discompos'd its Tranquillity, 'twas the seat of Innocence and Peace. Briefly, His love to God was perfect, without any alloy of tormenting fear; and Delight, its inseparable attendant, was pure without the least mixture of Sorrow.

1 Joh.4.18.

Psal.8.5,6.

3. There was in Mans dominion and power over the Creatures, a shining part of God's Image. He was appointed God's Lieutenant in the world, and adorn'd with a Flower of his Crown. God gave him the solemn Investiture of this dignity, when he brought the Creatures to receive their *names* from him, which was a mark of their *homage*, and a *Token* of his supreme Empire to command them by their names. As this Dominion was establish'd by the order of God, so 'twas exercis'd by the mediation of the Body. In his Face and Words there was something so powerful, as commanded all the hosts of the lower world. And as their subjection was most easie without constraint, or resistance, so 'twas most equal without violence and oppression.

Thus holy and blessed was *Adam* in his *Primitive* state. And that he might continue so, he was oblig'd for ever to obey the Will of God, who bestow'd upon him Life and Happiness. By the first neglect of his Duty, he would most justly and inevitably

evitably incur the loss of both. This will appear by considering the design of God in the Creation.

God did not make the World and Man for the meer exercise of his Power, and so left them; but as the production of all things was from his Goodness, so their resolution and tendency is for his Glory. He is as universally the *final*, as the *efficient* cause of all creatures. For that which receives its being from another, can't be an end to it self; for the *prevision* of the end in the mind of the Creator, sets him a work, and is *antecedent* to the being of the creature. Therefore the *Wiseman* tells us, that *God made all things for himself.* And the *Apostle*, that *Of him, and to him, and through him are all things: to whom be glory for ever.* The lower rank of Creatures *objectively* glorify God; as there is a visible demonstration of his excellent Attributes in them. Man is only qualified to know, and love the Creator: And as the benefit of all redounds to him, 'tis his duty to pay the tribute for all. By his mouth the world makes its acknowledgment to God. He is the Interpreter of the silent and uninterrupted Praises, which the full *Quire* of Heaven and Earth renders to him. *O Lord, all thy works praise thee,* (from the most noble to the least worthy) *thy Saints bless thee.* Thankfulness is the *homage* due from understanding Creatures.

And from hence it follows, that Man was only in a state of *moral dependance*. and capable of a Law. For a Law being the declaration of the Superiours Will, requiring Obedience, and threatening Punishment on the *failure* thereof; there must be a principle of Reason and choice in that nature that is go-
vern'd

vern'd by it. 1. To discover the Authority that enjoins it. 2. To discern the matter of the Law. 3. To determine it self out of judgment and election to Obedience, as most excellent in it self and advantageous to the performer.

Now all inferiour Creatures are moved by the secret force of *natural* inclinations; they are insensible of *moral* engagements, and are not wrought on in an *illuminative* way by the foresight of rewards and punishments. But Man who is a reasonable creature owes a *reasonable service*. And it is impossible that Man should be exempt from a Law. For as the notion of a God, that is of the first and supreme Being, excludes all possibility of obligation to another, *Who hath first given to the Lord, and it shall be recompensed to him again?* And of subjection to a Law, for supremacy and subjection are incomparable; so the quality of a Creature includes the relation of dependance, and natural subjection to the Will of God. This is most evident from that *common* Principle which governs the *intelligent* Creation. 'Tis a moral *Maxime* to which the reasonable *nature* necessarily assents, That the dispensing of benefits acquires to the Giver a Right to command, and lays on the Receiver an Obligation to obey; and these rights and duties are measured by the nature of the benefits as their just Rule. This is visible in that Dominion which is amongst men.

If we ascend to the *first* Springs of Humane Laws, we shall find the *original* Right of Power to arise either from Generation in Nature, or Preservation in War, or some *publick* Good accruing to the Society by the prudent care of the Governor. Now the being and blessedness of the creature are the greatest
and

and most valuable benefits that can be received ; and in the bestowing of them is laid the most real foundation of Power and Authority. Upon this account Man who derives his life and felicity from God, is under a natural and strong obligation to comply with his will. From this right of Creation God asserts his universal Dominion: *I have made the Earth, and created Man upon it, even my hands have stretcht out the Heavens, and all their hosts have I commanded.* And the Psalmist tells us, *Know ye that the Lord he is God, it is He that made us, and not we our selves ; we are his people and the sheep of his pasture.* His Jurisdiction is grounded on his propriety in Man ; and that arises from his giving being to him. *Remember, O Israel, for thou art my servant, I have formed thee.* From hence he hath a supreme Right to impose any Law, for the performance of which Man had an original Power. Universal Obedience is the just consequent of our obligations to the Divine Goodness.

Ila. 45. 12.

Psal. 100. 3.

Isa. 44. 21.

Suppose that Man were not the work of God's hands, yet the infinite excellency of his nature gives him a better title to command us, than Man hath upon the account of his reason to govern those Creatures that are inferiour to him. Or suppose that God had not created the matter of which the Body is compos'd, but only inspir'd it with a living Soul, yet his right over us had been unquestionable. The Civil Law determines, that when an Artificer works on rich materials, and the engraving be not of extraordinary value, that the whole belongs to him who is the owner of the materials. But if the matter be mean, and the workmanship excellent, in which

Plato.

which the price wholly lies ; as if a Painter should draw an admirable Picture on a piece of Canvas, the Picture of right belongs to him that drew it. So if, according to the error of some *Philosophers*, the matter of which the World was made had been Eternal, yet God having infused a reasonable Soul into a piece of *clay*, which is the principle of its life, and gives it a transcendent value above all other beings which were made of the same element, it is most just he should have a property in him, and dominion over him.

Rom. 7. 12.

1 Pet. 1. 15.

Psal. 19. 11.

The Law of Nature to which Man was subject upon his Creation, contains those *moral* Principles concerning good and evil, which have an essential equity in them, and are the measures of his duty to God, to himself, and to his fellow creatures. This was published by the voice of Reason, and is *holy, just and good*: Holy as it enjoins those things wherein there is a conformity to those Attributes and Actions of God, which are the pattern of our imitation : So the general Rule is, *Be holy, as God is holy, in all manner of conversation*; and this is most honourable to the humane nature. 'Tis just, that is, exactly agreeable to the frame of mans faculties, and most suitable to his condition in the world: and good, that is, beneficial to the observer of it. *In keeping of it there is great reward*. And the obligation to it is eternal, it being the unchangeable will of God grounded on the natural and unvariable relations between God and Man, and between Man and the Creatures.

Besides the particular directions of the Law of Nature, this general Principle was planted in the
reasonable

reasonable Soul, to obey God in any instance where in he did prescribe his pleasure.

Moreover, God was pleased to enter into a Covenant with *Adam*, and with all his Posterity, naturally descending from him : And this was the effect ;

1. Of admirable Goodness : For by his Supremacy over Man he might have signified his Will merely by the way of Empire, and requir'd Obedience. But he was pleased to condescend so far as to deal with Man in a sweeter manner, as with a Creature capable of his Love, and to work upon him by rewards and punishments, congruously to the reasonable Nature.

2. Of Wisdom to secure Man's obedience : For the Covenant being a mutual engagement between God and Man, as it gave him infallible assurance of the reward to strengthen his Faith, so it was the surest bond to preserve his Fidelity. 'Tis true the Precept alone binds by virtue of the authority that imposes it, but the consent of the Creature increases the Obligation ; It *twists* the cords of the Law, and binds more strongly to Obedience. Thus *Adam* was God's servant, as by the condition of his nature, so by his choice, accepting the Covenant, from which he could not recede without the guilt and infamy of the worst perfidiousness.

The terms of the Covenant were becoming the Parties concern'd, God and Man ; It established an inseparable Connexion between Duty and Felicity. This appears by the Sanction, *In the day thou eatest of the forbidden fruit, thou shalt die.* In that particular *species* of Sin the whole *genus* is included ; according to the *Apostles* Exposition : *Cursed is every*
Gen. 2.17.

Gal. 3. 10. *one that doth not continue in all the works of the Law to do them.* The threatning of Death was exprest, it being more difficult to be conceiv'd.

The promise of Life upon his Obedience was implied, and easily suggested it self to the rational Mind. These were the most proper and powerful *motives* to excite his Reason, and affect his Will. For Death *primarily* signifies the dissolution of the *vital* union between the Soul and Body, and *consequently* all the preparatory dispositions thereunto; Diseases, Pains, and all the Affections of Mortality, which terminate in Death as their *center*. This is the extremest of *temporal* Evils, which innocent Nature shrunk from, it being a *deprivation* of that excellent state which Man enjoyed. But principally it signified the separation of the Soul from God's reviving presence, who is the only Fountain of Felicity. Thus the Law is interpreted by the Lawgiver, *The Soul that sins shall die.* Briefly, Death in the threatning is *comprehensive* of all kinds and degrees of evils, from the least Pain, to the compleatness of Damnation. Now 'tis an inviolable Principle deeply set in the *Human* Nature, to preserve its being and blessedness, so that nothing could be a more powerful restraint from Sin, than the fear of Death which is destructive to both.

Ezek. 18. 4.

This constitution of the Covenant was founded not only in the Will of God, but in the nature of the things themselves: And this appears by considering,

1. That Holiness is more excellent in it self, and separately considered, than the reward that attends it. 'Tis the peculiar glory of the Divine Nature, *God is glorious in Holiness.* And as He preters the

the infinite purity of his Nature, before the immortal felicity of his state, so he values in the reasonable Creature the virtues by which they represent his Holiness, more than their perfect Contentment by which they are like Him in Blessedness. Now God is the most just esteemer of things, his judgment is the infallible measure of their real worth; 'tis therefore according to natural order that the Happiness of Man should depend upon his Integrity, and the reward be the fruit of his Obedience.

And although it is impossible that a meer Creature, in what state soever, should obtain any thing from God by any other title but his voluntary Promise, the effect of his Goodness; yet 'twas such Goodness as God was invited to exercise, by the consideration of Mans obedience. And as the neglect of his Duty had discharged the Obligation on God's part, so the performance gave him a claim, by right of the Promise, to everlasting Life.

2. As the *first* part of the alliance was most reasonable, so was the *Second*, that Death should be the wages of Sin. It is not conceivable that God should continue his favour to Man, if he turn'd Rebel against Him: For this were to disarm the Law, and expose the Authority of the Lawgiver to contempt, and would reflect upon the Wisdom of God. Besides, If the reasonable Creature violates the Law, it necessarily contracts an obligation to punishment, So that if the Sinner who deserves death should enjoy life, without satisfaction for the offence, or Repentance to qualify him for pardon, (both which were without the compass of the *first* Covenant) this would infringe the unchangable rights of Justice, and disparage the Divine Purity.

Gen. 2. 17.

In the *first* Covenant there was a special *clause*, which respected Man as the inhabitant of *Paradise*, That he should *not eat of the Tree of Knowledge of good and evil* upon pain of Death. And this *Prohibition* was upon most wise and just reasons.

1. To declare God's Sovereign Right in all things. In the quality of Creator he is *Supreme* Lord. Man enjoyed nothing but by a derived title from his Bountty and Allowance, and with an obligation to render to him the *Homage* of all. As *Princes* when they give estates to their *Subjects*, still retain the *Royalty*, and receive a small *rent*, which though inconsiderable in its value, is an acknowledgment of dependance upon them. So when God placed *Adam* in *Paradise*, he reserved this mark of his Sovereignty, that in the free use of all other things, Man should abstain from the *forbidden Tree*.

In minimis obedientiæ periculum faciunt Legislatores, quia Legislatoris ad Obedientiam obligantis potius habenda est ratio, quam rei de qua lex lata est.

2. To make trial of Mans Obedience in a matter very congruous to discover it. If the *Prohibition* had been grounded on any *moral* internal evil in the nature of the thing it self, there had not been so clear a testimony of God's Dominion, nor of *Adam's* Subjection to it. But when that which in it self was indifferent, became unlawful meerly by the Will of God, and when the Command had no other excellency, but to make his Authority more sacred, this was a confining of Man's liberty, and to abstain was pure Obedience.

Gen. 3. 6.

Besides, The restraint was from that which was very grateful and alluring to both the parts of Mans compounded Nature. The *Sensitive* Appetite is strongly excited by the Lust of the Eye; and this fruit being beautiful to the sight, the forbearance was an excellent exercise of virtue in keeping the lower appetite

appetite in obedience. Again, The desire of Knowledge is extremely quick and earnest, and in appearance most worthy of the *rational* Nature; *Nullus animo suavior cibus.* 'Tis the most high and luscious food of the Soul. Lactan.

Now the *Tree of Knowledge* was forbidden ; So that the observance of the Law was the more eminent, in keeping the *intellectual* Appetite in Mediocrity.

In short, God required Obedience as a Sacrifice. For the *Prohibition* being in a matter of natural Pleasure, and a curb to Curiosity, which is the Lust and Concupiscence of the Mind after things conceal'd ; by a reverent regard to it, Man presented his Soul and Body to God as a living Sacrifice, which was his reasonable service.

Obsequii gloria est in eo major, quod quis minus velit. *Plin.*
Rom. 12.1.

CHAP. II.

Mans Natural state was mutable. The Devil, moved by hatred and envy, attempts to seduce him. The Temptation was suitable to Mans compounded Nature. The Woman being deceived, perswades her Husband. The quality of the first Sin. Many were combin'd in it. 'Twas perfectly voluntary. Man had Power to stand. The Devil could only allure, not compel him. His Understanding and Will the causes of his Fall. The punishment was of the same date with his Sin. He forfeited his Righteousness and Felicity. The loss of original Righteousness, as it signifies the purity and liberty of the Soul. The torment of Conscience that was consequent to Sin. A whole Army of Evils enter with it into the World.

MAN was created perfectly holy, but in a natural, therefore mutable state. He was invested with power to prevent his *Falling*; yet under a possibility of it. He was compleat in his own order, but receptive of sinful impressions. An invincible Perseverance in Holiness belongs to a supernatural state; 'tis the priviledg of Grace, and exceeds the design of the *first* Creation.

The rebellious Spirits, who by a furious ambition had raised a war in Heaven, and were fallen from their obedience and glory, designed to corrupt Man, and to make him a companion with them in their revolt. The most subtile amongst them sets about this
work,

work, urged by *two* strong passions, Hatred and Envy.

1. By *Hatred*. For being under a final and irrevocable Doom, he lookt on God as an irreconcilable enemy: And not being able to injure his Essence, he struck at his Image: As the fury of some beasts discharges it self upon the Picture of a Man. He singled out *Adam* as the mark of his malice, that by seducing him from his Duty, he might defeat God's design, which was, to be honoured by Mans free obedience, and so obscure his Glory as if He had made Man in vain.

2. He was solicited by *Envy*, the *first* native of Hell: For having lost the favour of God, and being cast out of Heaven the Region of Joy and Blessedness, the sight of *Adam's* Felicity exasperated his Grief. That Man who by the condition of his nature was below him, should be Prince of the world, whilst he was a Prisoner under those chains which restrain'd him and tormented him, the power and wrath of God, this made his state more intollerable. His torment was incapable of allay, but by rendering man as miserable as himself. And as hatred excited his envy, so envy inflam'd his hatred, and both joyn'd in mischief. And thus puish on, his Subtilty being equal to his Malice, he contrives a Temptation which might be most taking and dangerous to Man, in his raised and happy state. He attempts him with art, by propounding the *lure* of Knowledge and Pleasure, to inveigle the *Spiritual* and *Sensitive* Appetites at once. And that he might the better succeed, he address'es to the Woman the weakest and most liable to seduction. He hides himself in the body of a *Serpent*, which before Sin was

was not terrible unto her : And by this instrument insinuates his Temptation. He *first* allures with the hopes of impunity, *Ye shall not die*, then he promiseth an universal knowledg of *good and evil*. By these pretences he ruin'd innocence it self. For the Woman deceived by those specious *Allatives*, swallowed the poison of the *Serpent*, and having tasted Death, she perswaded her Husband by the same motives to despise the Law of their Creator. Thus Sin enter'd and brought confusion into the World. For the *moral* Harmony of the World consisting in the just subordination of the several ranks of beings to one another, and of all to God : When Man who was placed next to God, broke the Union, his Fall brought a desperate disorder into God's Government.

Tertul.

And although the matter of the Offence seems small, yet the Disobedience was infinitely great ; it being the transgression of that command, which was given to be the instance and real proof of Mans subjection to God. *Totam legem violavit in illo legalis obedientie precepto.* The Honour and Majesty of the whole Law was violated in the breach of that *symbolical Precept*. 'Twas a direct and *formal* Rebellion, a publick and universal renouncing of Obedience. Many Sins were combin'd in that single act.

1. *Infidelity* : This was the *first* step to ruine. It appears by the order of the Temptation : 'twas first said by the Devil, *Ye shall not die*, to weaken their Faith ; then *ye shall be like gods*, to flatter their ambition. The fear of Death would have contrould the efficacy of all his Arguments ; till that restraint was broke, he could fasten nothing upon them. This

account

account the Apostle gives of the Fall; *The woman being deceiv'd, was in the transgression.* As Obedience is the effect of Faith, so Disobedience of Infidelity. And as Faith comes by hearing the Word of God, so Infidelity by listening to the words of the Devil. From the *deception* of the Mind proceeded the *depravation* of the Will, the *intemperance* of the Appetite, and the *defection* of the whole Man. Thus as the *natural*, so the *spiritual* Death made its *first* entrance by the Eye. And this Infidelity is extremely aggravated, as it implies an accusation of God both of envy and falshood.

1 Tim. 2. 14.

Primi in homine moriuntur oculi.
Plin.

I. Of *Envy*; As if he had deni'd them the perfections becoming the humane Nature; and they might ascend to a higher *Orb*, than that wherein they were placed, by eating the forbidden fruit. And what greater disparagement could there be of the Divine Goodness, than to suspect the Deity of such a low and base Passion, which is the special character of the Angels of Darkeness.

And 'twas equally injurious to the honour of God's Truth. For it is not easy to conceive that *Adam* who was so lately the effect of Gods Omnipotence should presently distrust it as unable to inflict the punishment threatned, but his assent was weakened as to the truth of the threatening: He did not believe the danger to be so great or certain upon his Disobedience. And he that *believes not God, makes him a Liar.* An impiety not to be thought on without horror. And that which heightens the affront, is, that when he distrusted the Fountain of Truth, he gave credit to the Father of Lies; as appears by his compliance, the real evidence of his Faith. Now what viler contumely could be offered to the Creator.

1 Joh. 5. 16.

The promise
of the Tempter
that they
should not die,
encouraged
him to believe
that he should
enjoy an Im-
mortality, not
depending on
Gods Will,
but absolute;
which is pro-
per to God al-
one.

2. *Prodigious Pride.* He was scarce out of the state of nothing, no sooner created, but he aspir'd to be as God. Not content with his Image, he affected an equality, to be like him in his inimitable Attributes. He would rob God of his Eternity to live without end; of his Sovereignty, to command without dependance; of his Wisdome, to know all things without reserve. Infinite Insolence! and worthy of the most fiery indignation. That Man, the Son of the Earth, forgetful of his Original, should usurp the Prerogatives which are *essential* to the Deity, and set up himself a real Idol, was a strain of that arrogancy which corrupted the Angels.

3. *Horrid Ingratitude.* He was appointed Heir apparent of all things; yet undervaluing his present portion, he entertains a *project* of improving his Happiness. The excellent state newly conferr'd upon him, was a strong obligation to pay so small an acknowledgment to his Lord. The use of all the Garden was allowed to him, only a *Tree* excepted. Now in the midst of such variety and plenty, to be inflam'd with the intemperate appetite of the forbidden Fruit, and to break a Command so equal and easie, what was it but a despising the rich Goodness of his great Benefactor. Besides, Man was endued with a diviner Spirit than the inferiour order of Creatures: Reason and Liberty were the special privileges of his Nature, and to abuse them to Rebellion, renders him as more unreasonable, so more disingenuous than the Creatures below him, who inflexibly obey the Will of God.

4. *The visible Contempt of God's Majesty, with a slighting his Justice.* For the *Prohibition* was so *express*.

express and terrible, that till he had cast off all respects to the Lawgiver, 'twas not possible he should venture to disobey him. The Sin of *Adam* is therefore called by the Apostle, *Disobedience*; as eminently such, it being the *first* and highest instance of it. 'Twas the profanation of *Paradise* it self, the place of God's special presence. There he fell, and trampled on God's Command before his face. What just cause of astonishment is it, that a reasonable creature should bid open Defiance to the Author of its Life! That a little breathing dust should condemn its Creator! That Man should prefer *servile* compliance to the will of the Tempter, before *free* subjection to his Father and Sovereign! To depose God and place the Devil in his Throne, was double Treason, and provok'd his infinite jealousy.

5. Unaccountable and amazing Folly. What a despicable acquisition tempted him out of Happiness? If there had been any possible comparison between them, the choice had been more excusable. But that the pleasures of Taste and Curiosity should outvie the favour of God, which is better than Life, that the most pernicious *evil*, guilded with the thin appearance of *good*, should be prefer'd before the substantial and supreme Good, is the reproach of his Reason, and makes the choice so *criminal*. And what less than voluntary Madness could encline him to desire that, which he ought infinitely to have fear'd, that is, the knowledg of *evil*: for nothing could destroy his Happiness, but the experience of Evil. What but a wilful *distraction* could induce him to believe that by defacing God's image, he should become more like him? Thus *Man being*

Pfal. 49. 12. *in honour, but without understanding, became like the beasts that perish.*

6. A bloody cruelty to himself, and all his Posterity. When God had made him a *depository* in a matter of infinite moment, that is of his own Happiness, and all mankind's, this should have been a powerful *motive* to have kept him vigilant : But giving a ready ear to the Tempter, he betraid his trust, and at once breaks both the Tables of the Law, and becomes guilty of the highest Impiety and Cruelty. He was a Murderer before a Parent, he disinherited all his Children before they were born, and made them Slaves before they knew the price of Liberty.

And that which increases the malignity of this Sin, and adds an infinite *emphasis* to it, is, that 'twas perfectly voluntary, his Will was the *sole* cause of his Fall. And this is evident by considering ;

1. That *Adam* innocent had a sufficient power to persevere in his holy State. There was no subtraction of any Grace which was requisite to his standing ; He left God before he was forsaken by Him. Much less was there any *internal* impulsion from God. 'Tis inconsistent with the Divine Purity to encline the Creature to sin : As God cannot be tempted to evil, neither tempts he any man. 'Tis injurious to his Wisdom to think that God would spoil that work, which he had compos'd with so much design and counsel. And 'tis dishonourable to his Goodness ; He loved his Creature, and Love is an inclination to do good ; 'twas impossible therefore for God to induce Man to sin, or to withdraw that power which was necessary to resist the Tempta-

tion,

Deseruit, &
desertus est.
Aug.

tion, when the consequent must be his inevitable ruine.

2. The Devil did, only allure, he could not ravi-
 sh his consent. Though his malice is infinite, yet
 his power is so restrain'd that he can't fasten an
 immediate, much less an irresistable impression on
 the Will: he therefore made use of an *external* Ob-
 ject, to invite him. Now *Objects* have no con-
 straining force, they are but partial *agents*, and de-
 rive all their efficacy from the Faculties to which
 they are agreeable. And although, since Sin hath
 disorder'd the flesh, there is difficulty in resisting
 those *objects* which pleasantly insinuate themselves,
 yet such an universal rectitude was in *Adam*, and so
 entire a subjection in the sensual *Appetite* to the
 superiour power of Reason, that he might have ob-
 tain'd an easie conquest. A resolute *Negative* had
 made him victorious: by a strong *Denial* he had
 baffled that proud Spirit. As the heavenly *Adam*,
 when he, who is only rich in promises, offer'd to
 him the *Monarchy* of the World with all its glory,
 disdain'd the offer, and cast off Satan with contempt.
 The true Rock was unmov'd, and broke all the
 proud waves that dash'd against it.

In merito ex-
 aminanda ven-
 niam. Causa
 quæ impulit,
 causa quæ re-
 trahere debu-
 it, & personæ
 idoneitas ad
 utrumque.
 Grot.

Quantò po-
 testas vitandi
 fuit faci-
 lior, tantò
 contumaciæ
 crimine one-
 rat. Diffici-
 lium facilis
 venia. Tertul-
 l. 2. ad uxor.

3. It will fully appear that the Disobedience was
Voluntary, by considering what denominates an
 action to be so. The *two* springs of *humane* actions
 are the Understanding and Will; and as there is
 no particular good but may have the appearance of
 some difficult unpleasant quality annexed, upon
 which account the Will may reject it; so any par-
 ticular *evil* may be so disguised by the false lustre of
goodness, as to encline the Will to receive it. This
 is clearly verified in *Adam's* Fall. For a *specious*
 Object.

Object was convey'd, through the unguarded Sense to his Fancy, and from that to his Understanding, which by a vicious carelessness neglecting to consider the danger, or judging that the excellency of the end did out-weigh the evil of the means, commended it to the Will, and that resolved to embrace it. It is evident therefore, that the action which resulted from the direction of the Mind, and the choice of the Will was absolutely free.

Jam. I. 14.

Besides, As the *regret* that is mixt with an action, is a certain *Character* that the person is under constraint; So the delight that attends it, is a clear Evidence that he is free. When the *Appetite* is drawn by the *lure* of Pleasure, the more violent, the more voluntary is its *motion*. Now the representations of the *forbidden fruit* were under the notion of Pleasure. The Woman saw the *fruit was good for food*, that is, pleasurable to the Palate, and *pleasant to the Eyes*, and *to be desired to make one wise*; that is, to increase Knowledge, which is the pleasure of the Mind, and these *Allectives* drew her into a snare. *Adam* with complacency receiv'd the temptation, and by the enticement of *Satan* committed adultery with the Creature, from whence the cursed race of Sin and Miseries proceed.

Gen. 3. 6.

Suppose the Devil had so disguis'd the Temptation, that notwithstanding all his circumspection and care, *Adam* could not have discovered its *evil*: his invincible *Ignorance* had rendered the action involuntary: But *Adam* was *conscious* of his own action, there was *light* in his mind to discern the *evil*, and strength in his will to decline it. For the manner of the *defection*, whether it was from affected Ignorance, or secure Neglect, or transport of Passion,

it doth not excuse: The action it self was of that moment, and the supreme Law-giver so worthy of Reverence, that it should have awakened all the powers of his Soul to beware of that which was Rebellion against God, and ruin to himself.

Or suppose he had been tried by Torments, whose extremity and continuance had vehemently oppress'd his nature; this had only lessen'd the guilt, the action had still been voluntary; for no external force can compel the Will to choose any thing, but *Job 36. 21.* under the notion of *comparative* goodness. Now to choose Sin rather than pains, and to prefer ease before obedience, is highly dishonourable to God, whose Glory ought to be infinitely more valuable to us than Life and all its endearments. And although sharp Pains by discomposing the Body, make the Soul unfit for its highest and noblest Operations, so that it cannot perform the acts of Vertue with delight and freedom, yet then it may abstain from *evil*. But this was not *Adam's* case: The Devil had no power over him (as over *Job*, who felt the extremity of his rage, and yet came off more than conqueror) to disturb his felicity, he prevailed by a simple *suasion*.

Briefly, Though Man had strength sufficient to repel all the Powers of Darkness, yet he was vanquish'd by the assault of a single Temptation. These are the circumstances which derive a crimson guilt to Man's rebellious Sin, and render it above measure sinful.

This will more fully appear by the convincing declaration of God's displeasure against it, in the dreadful effects that ensued. The punishment of Man was of the same date with his Sin. Immediately after his Treason against Heaven, he made

a deadly forfeiture of his Original Righteousness, and his Felicity.

1. He lost his Original Righteousness, which we may consider under the notion of the purity and beauty of the Soul, or of its dominion and liberty, in opposition to which, Sin is represented in the *Scripture* by loathsom Deformity and Servitude.

1. His Soul degenerated from its purity; the Faculties remain'd, but the *moral* perfections were lost, wherein the brightness of Gods Image was most conspicuous. How is Man disfigur'd by his Fall? How is he transform'd in an instant from the Image of God, into the image of the Devil? He is defiled with the filthiness of flesh and spirit; he is asham'd at the sight of his own nakedness that reproacht him for his crime; but the most shameful was that of the Soul: The one might be cover'd with leaves, the other nothing could conceal. To see a Face of exquisite Beauty devour'd by a *cancer*, how doth it move compassion; But were the natural Eye heightened to that clearness and perspicacity, as to discover the deformity which Sin hath brought upon the Soul, how would it strike with grief, horreur and averfation?

2. He was deprived of his Dominion and Liberty. The Understanding was so wounded by the *Fall*, that as it lost its light, that it doth not judge aright, so its Empire is *relax* and weaken'd as to the lower Appetites, which it can no more govern than an Infant can manage a stubborn horse. The Will exchange'd its Liberty for Licentiousness. It lost its true Freedom, whereby 'twas enlarg'd to the extent and *amplitude* of the Divine Will, in loving whatsoever was pleasing to God; and 'tis contracted to
mean

mean and base Objects. What a furious disorder is in the Affections? The restraint of Reason to check their violent course, provokes them to swell higher and to be more impetuous, and the more they are gratified, the more insolent and outrageous they grow.

The *Senses*, whose office is to be the Intelligencers of the Soul, to make discovery and to give a naked report without disturbing the higher Faculties, they sometimes mistake disguised enemies for friends; and sometimes by a false *alarm* move the lower Appetites, and fill the Soul with disorder and confusion, that the voice of Reason can't be heard. By the *irritation* of Grief, the *insinuation* of Pleasure, or some other *Perturbation*, the Soul is captivated and wounded through the *Senses*. In short, when Man turn'd Rebel to God, he became a slave to all the Creatures. By their *primitive* Institution they were appointed to be *subservient* to the Glory of God, and the use of Man, to be *motives* of Love and Obedience to the Creator but Sin hath corrupted and changed them into so many instruments of vice, *they are made subject unto vanity*: And Man is so far sunk into the *dregs* of Servitude, that he is subject to them. For by forsaking God the Supreme *Object* of Love, with as much injustice as folly, and choosing the Creature in his stead he becomes a Servant to the meanest thing, upon which he places an inordinate affection.

Rom. 8. 20.

Briefly, Man who by his Creation was the son of God, is made a slave to *Satan* that damned spirit and most cursed creature. Deplorable *Degradation!* and worthy of the deepest shame and sorrow.

2. Man lost his Felicity. Besides the trouble
F that

Gen. 3. 10.

that Sin hath in its own nature, which I have toucht on before, there is a *consequent* guilt and torment attends it. *Adam* whilst obedient enjoyed peace with God, a sweet *serenity* of mind, a divine calm in the Conscience, and full satisfaction in himself. But after his Sin, he trembled at God's Voice and was tormented at his Presence. *I heard thy voice, and was afraid*, saith guilty *Adam*. He lookt on God as angry, and arm'd against him, ready to execute the severe Sentence; Conscience began an early Hell within him: *Paradise* with all its Pleasures could not secure him from that sting in his Breast, and that sharpen'd by the hand of God. What confusion of Thoughts, what a combat of Passions was he in? when the Temptation which deceived him vanish, and his spirit recovered out of the surprise, and took a clear view of his guilt in its true horror, what indignation did it kindle in his Breast? How did Shame, Sorrow, Revenge, Despair, those secret executioners torment his spirit. The *intelligent* Nature, his peculiar excellency above the *brutes*, arm'd misery against him, and put a keener edge to it: 1. By reflecting upon the foolish exchange he made of God himself, for the *fruit* of a *tree*; That so slender a Temptation should cheat him of his Blessedness. His present misery is aggravated by the sad comparison of it with his *primitive* Felicity. Nothing remains of his *first* Innocence, but the vexatious *regret* of having lost it. 2. By the foresight of the Death he deserved. The conscience of his Crimes rackt his Soul with the certain and fearful expectation of judgment.

Besides the inward torment of his Mind, he was expos'd

expos'd to all miseries from without. Sin having made a breach into the World, the whole Army of Evils enter'd with it; the Curse extends it self to the whole Creation. For the World being made for Man, the place of his residence, in his punishment it hath felt the effects of God's displeasure. The whole course of Nature is set on fire. Whereas a general *Peace* and amicable *Correspondence* was establish'd between Heaven and Earth, whilst all were united in subjection to the Creator: Sin that broke the *first* Union between God and Man, hath ruin'd the *second*. As in a *State* when one part of the *Subjects* fall from their Obedience, the rest which are constant in their Duty, break with the Rebels and make war upon them till they return to their *Allegiance*. So universal Nature was arm'd against rebellious Man, and had destroyed him without the merciful interposition of God.

The Angels with flaming Swords expell'd him from *Paradise*. The Beasts who were all innocent, whilst Man remained innocent, they espouse Gods interest, and are ready to revenge the quarrel of their Creator. The insensible Creation which at first was altogether *beneficial* to Man, is become *hurtful*. The Heavens sometimes are hardened as *Brass*, in a long & obitinate *serenity*: Sometimes are dissolved in a Deluge of *rain*: The *earth* is barren, and unfaithful to the *Sower*, it brings forth *Thorns and Thistles* instead of Bread. In short, Man is an ene-
my to Man. When there were but *two* Brothers to divide the World the *one* stain'd his hands in the Blood of the other. And since the Progeny of *Adam* is increast into vast Societies, all the disasters of the world, as Famine, Pestilence, Deluges, the

Gen. 3.17, 18.

Ferarum iste conventus est, nisi quod illæ

inter se placide sunt, mor-
fuque similitudinem
abstinent, hi
mutuâ laceratione satian-
tur. Seneca de
Ira.

fury of Beasts have not been so destructive of Mankind, as the sole malignity of Man against those that partake of the *humane* Nature.

To conclude, Who can make a list of the evils to which the Body is liable, by the disagreeing Elements that compose it? The *fatal* Seeds of Corruption are bred in it self. 'Tis a prey to all Diseases from the torturing *Stone* to the dying *Consumption*. It feels the strokes of Death a *thousand* times before it can die once. At last, Life is swallowed up of Death. And if Death were a deliverance from miseries it would lessen its terror, but 'tis the *consummation* of all. The *first* Death transmits to the *second*. As the Body dies by the Souls forsaking it, so the Soul by *separation* from God its true Life, dies to its Well-being and Happiness forever.

CHAP. III.

All Mankind is involv'd in Adam's guilt, and under the penal consequences that follow upon it. Adam the natural and moral Principle of Mankind. An hereditary Corruption is transmitted to all that are propagated from him. The account the Scripture gives of the Conveiance of it. 'Tis an innate Habit. 'Tis universal. Corrupt Nature contains the seeds of all Sins, though they do not shoot forth together. 'Tis voluntary and culpable. The permission of the Fall is suitable to the Wisdom, Holiness, and Goodness of God. The imputation of Adam's Sin to his Posterity is consistent with God's Justice.

THE Rebellion of the *First Man* against the great Creator, was a Sin of *universal* efficacy, that derives a guilt and stain to Mankind in all Ages of the World. The account the Scripture gives of it, is grounded on the *relation* which all men have to *Adam* as their *natural* and *moral* Principle.

1. Their *Natural*. God created *one Man* in the beginning, from whom all others derive their beings: And that the *unity* might be the more entire, he form'd of him that aid which was necessary for the communicating his kind to the world. *He made of Acts 17. 26. one Blood all Nations of Men, to dwell on the face of the earth.* And as the whole race of Mankind was *virtually* in *Adam's Loins*, so it was presumed to give *virtual* consent to what he did. The Angels were created immediatly and distinctly, without dependence.

pendance upon one another as to their Original; therefore when a great number revolted from God, the rest were not *complicated* in their Sin and Ruine. But when the *first* Man who was the Father of Mankind sinn'd, there was a Conspiracy of all the Sons of *Adam* in that Rebellion, and not one Subject left in his Obedience.

2. He was the *moral* Principle of Mankind. In the *first* Treaty between God and Man, *Adam* was consider'd not as a single person, but as *caput gentis*, and contracted for all his *descendants* by ordinary generation. His Person was the Fountain of theirs, and his Will the representative of theirs. From hence his vast *Progeny* became a party in the Covenant, and had a title to the benefits contain'd in it, upon his Obedience, and was liable to the Curse upon his violation of it. Upon this ground the Apostle institutes a *parallel* between *Adam* and *Christ*.

- Rom. 5. 19. *That as by one Mans disobedience many were made sinners; so by the obedience of One; many were made righteous.* As *Christ* in his Death on the Cross did not suffer as a private person, but as a surety and *sponsor* representing the whole Church, according to the testimony of Scripture, *If one died for all, then all were dead*: so the first *Adam* who was the figure of him that was to come, in his Disobedience was esteem'd a publick Person, representing the whole race of Mankind; and by a just Law it was not restrain'd to himself, but is the Sin of the common nature. *Adam* broke the *first* link in the chain whereby Mankind was united to God, and all the other parts which depended upon it, are necessarily separated from him. From hence the Scripture saith, that *by Nature we are Children of wrath*, that
- Eph. 2. 3. is,

is, liable to punishment, and that hath relation to guilt.

And of this we have convincing Experience in the common Evils which afflict Mankind, before the commission of any *actual* Sin. The Cries of Infants who are only *eloquent* to grief, but *dumb* to all things els, discover that Miseries attend them. The Tears which are born with their Eyes, signifie they are come into a state of Sorrow. How many Troops of *Deadly* Diseases are ready to seize on them, immediatly after their Entrance into the World? So that 'tis apparent God deals with Man as an enemy, and therefore guilty of some great crime from his Birth. The Ignorance of this made the Heathens accuse Nature, and blaspheme God under that mask, as less kind and indulgent to Man than to the Creatures below him. They are not under so hard a Law of coming into the world. They are presently instructed to Swim, to Fly, to Run for their preservation. They are cloathed by Nature, and their Habits grow in proportion with their Bodies, some with Feathers, some with Wool, others with Scales which are both Habit and Armour: But Man who is alone, sensible of shame, is born naked, and though of a more delicate temper, is more exposed to injuries by distemper'd Seasons, and utterly unable to repel, or avoid the evils that encompass him. Now the account the *Scripture* gives of *Original* Sin silences all these complaints. Man is a Transgressor from the Womb, and how can he expect a favourable Reception into the Empire of an offended God? Briefly, Sometimes Death enters into the retirements of Nature, and changes the Womb

Uti non sit
æstimare Pa-
rens melior
hominum, an
tristior nover-
ca fuerit.
Plin. Præf. l. 7.

Rom. 6. 23.

Rom. 5. 12,
14, 17.

Womb into a Grave, which proves that as soon as we partake of the *human* Nature, we are guilty of the Sin that is common to it; *For the wages of Sin is Death.* Adam in his innocent state had the Privileges of Immortality, but by him *Sin entered into the world, and death by sin, and so death passed upon all men*, as a just Sentence upon the guilty, for that all men have sinned.

2. An *Hereditary* Corruption is transmitted to all that naturally descend from him. If *Adam* had continued in his Obedience, the *spiritual* as well as the *natural* Life had been conveyed to his Children, but for his Rebellion he lost his *primitive* rectitude, and contracted an universal Corruption; which he derives to all his Posterity. And as in a Disease there is the *defect* of Health, and a distemper of the *humours* that affects the Body; so in the *depravation* of Nature there is not the meer want of holiness, but a strong *proclivity* to sin. This *privation* of original Righteousness considered as a Sin, is naturally from *Adam*, the principle of *lapsed* and corrupt Nature: But as a punishment, 'tis *meritoriously* from him, and falls under the ordination of Divine Justice. Man cast it away, and God righteously refuses to restore it. 'Tis a solicitous impertinency to enquire *nicely* about the manner of conveying this *universal* Corruption. For the bare knowledge of it is ineffectual to the *cure*. And what greater folly than to make our own evils the *object* of simple Speculation. I shall consider only that general account of it, which is set down in the *Scripture*.

'Tis the universal and unchangable Law of Nature, that every thing produce its like, not only in
regard

regard of the same nature that is propagated from one *individual* to another, without a change of the *species*, but in respect of the qualities with which that nature is eminently affected. This is visible in the several kinds of Creatures in the world, they all preserve the nature of the principle from whence they are derived, and retain the *vein* of their *original*, the quality of their *extraction*. Thus our Saviour tells us that *the fruit partakes of the rottenness of the tree*: and *whatever is born of the flesh, is flesh*. Mat. 7. 18. John 3. 6. The title of *Flesh* doth not signify the *material* part of our *humanity*, but the Corruption of Sin with which the whole nature is infected. This is evident by the description the *Apostle* gives of it; *That the flesh is not subject to the Law of God*, and that which aggravates the evil is, that it can't be. Sinful Corruption is exprest by this title, partly in regard it is transmitted by the way of *carnal* propagation: *Behold I was shapen in iniquity, and in Sin did my mother conceive me*; And partly in regard 'tis exercised by the *carnal* members. This Corruption is a poison so subtil, that it pierces into all the powers of the Soul; so contagious, that it infects all the Actions; so obstinate, that only *Omnipotent* Grace can heal it. More particularly;

1. 'Tis an *innate* Habit, not meerly acquir'd by *Imitation*. The root of bitterness is planted in the *Humane* Nature, and produces its fruits in the various seasons of Life. No age is free from its working; *Every imagination of the thoughts of Mans heart are only evil, and continually evil*. Gen. 6. 5. We see this verified in Children, when the most early acts of their Reason, and the *first* in-

stances of their apprehension are in Sin. If we ascend higher, and consider Man in his Infant-state, the vicious inclinations which appear in the *Cradle*, the violent motions of anger which disturbs *Sucklings*, their endeavour to exercise a weak revenge on those that displease them, convince us that the Corruption is *natural*, and proceeds from an infected Original.

Job. 14. 4.

2. As 'tis Natural, so Universal. *Who can bring a clean thing out of an unclean?* That is, How can a Righteous person be born of a Sinner? The Answer is peremptory, *Not one.* The Fountain was poison'd in *Adam*, and all the Streams partake of the infection. All that are derived from him in a *natural* way, and have a relation to him as their *common* father, are sharers in this *depravation*. What difference soever there is in their *Climates*, Colours and *external* conditions of life, yet the blood from whence they spring taints them all.

3. Corrupt Nature is *pregnant* with the seeds of all Sin, although they do not shoot forth together: And for this several accounts may be given. 1. Although all Sins agree in their *cause* and *end*, yet some are contrary in their exercise. 2. The *humane* spirit is not capable of many Passions in their height at the same time; and 'tis the *art* of our *Spiritual* Enemies to suit their Temptations to the capacity of Man. 3. As the same Poison produces different *effects* in different Bodies, according to those various *Humours* which are *predominant* in them; so the same Corruption of Nature works variously according to the different tempers of Men. For although the *conception* of Sin depends immediately upon the Soul, yet to the bringing of it forth,

forth, the concurrence of the *external* Faculties is requisite. Thus a *Voluptuary* who is restrain'd from the *gross* acts of *Sensuality* by a Disease, or Age, may be as vicious in his Desires, as another who follows the pernicious swing of his Appetite, having a vigorous Complexion. Briefly, The variety of circumstances, by which the inward corruption is excited and drawn forth, makes a great difference as to the open and visible *acts* of it. Thus an *ambitious* person who uses *Clemency* to accomplish his design, would exercise *Cruelty* if 'twere necessary to his end.

'Tis true, some are really more *temperate*, and exempted from the *tyranny* of the flesh than others ; *Cicero* was more vertuous than *Catiline*, and *Socrates* than *Aristophanes* : But these are priviledged persons, in whom the efficacy of Divine Providence either by forming them in the Womb, or in their Education, or by conducting them in their *maturer* Age, hath corrected the *malignity* of Nature. *All men have sinn'd and come short of the glory of God's image.* And that Sin breaks not forth so outrageously in some as in others, the *restraint* is from an higher Principle, than common and corrupt Nature. Rom. 3. 23.

4. This Corruption although *natural*, yet 'tis *Voluntary* and *Culpable*.

1. *Voluntary* : All *Habits* receive their *character* from those acts by which they are produced, and as the Disobedience of *Adam* was voluntary, so is the Depravation that sprung from it. 2. 'Tis inherent in the Will. If *Adam* had derived a Leprosie to all Men, it were an involuntary evil : Because the Diseases of the Body are foreign to the Soul ; But when the Corruption invades the *internal* Faculties,

'tis denominated from the *subject* wherein 'tis seated.

3. 'Tis the voluntary cause of *actual* Sins; and if the *acts* proceeding from this corruption are voluntary the principle must be of the same nature.

2. 'Tis *Culpable*. The *formality* of Sin consists in its opposition to the *Law*, according to the *definition* of the Apostle, *Sin is a transgression of the Law*. Now the *Law* requires an entire *rectitude* in all the *Faculties*. It condemns corrupt inclinations, the *originals* as well as the *acts* of Sin. Besides, *Concupiscence* was not *inherent* in the *humane* Nature in its Creation, but was contracted by the *Fall*. The Soul is stript of its *native* Righteousness and Holiness, and is invested with contrary qualities. There is as great a difference between the corruption of the Soul in its degenerate state, and its *primitive* purity, as between the loathsomeness of a *Carcase*, and the beauty of a *living Body*. Sad change! and to be lamented with tears of confusion.

That the Sin of *Adam* should be so *fatal* to all his Posterity, is the most difficult part in the whole order of *Divine Providence*. Nothing more offends *carnal* Reason, which forms many *specious* Objections against it. I will briefly consider them.

Since God saw that *Adam* would not resist the Temptation, and that upon his *Fall*, the whole race of Mankind, which he supported as the foundation, would sink into ruine, Why did he not confirm him against it, was it not within his Power, and more suitable to his Wisdom, Holiness, and Goodness?

To this I answer.

1. The Divine Power could have preserved Man in his Integrity, either by laying a restraint on the *apostate* Angels, that they should never have made an

an attempt upon him ; or by keeping the Understanding waking and vigilant, to discover the danger of the Temptation, and by fortifying the Will, and rendring it impenetrable to the *fiery* darts of Satan, without any prejudice to its freedom. For that doth not consist in an absolute Indifference, but in a judicious and deliberate choice ; so that when the Soul is not led by a blind instinct, nor forc'd by a foreign power, but embraces what it knows and approves, it then enjoys the most true Liberty. Thus in the glorified Spirits above, by the full and constant Light of the Mind, the Will is indeclinably fixt upon its *supreme* Good, and this is its Crown and Perfection.

2. It was most suitable to the Divine Wisdom, to leave Man to stand or fall by his own choice :

1. To discover the necessary dependance of all *Second* Causes upon the *first*. No Creature is absolutely *impeccable*, but the most perfect is liable to *imperfection*. He that is *essentially*, is only unchangeably Good. Infinite Goodness alone excludes all possibility of receiving Corruption. The Fall of Angels and Man convince us, that there is one *sole* Being, immutably Pure and Holy, on whom all depend, and without whose *Influence* they cannot be, or must be eternally miserable.

2. 'Twas very fit that *Adam* should be *first* in a state of trial, before he was confirm'd in his Happiness. The reason of it is clear, he was left to his own *judgment* and *election*, that *Obedience* might be his choice, and in the performance of it, he might acquire a *title* to the reward. A determinating virtue over him had cross't the *end* of his Creation, which was to glorifie God in a free manner. Therefore

Quando Anima tanta
satiabitur
visione, &
tanta inflam-
mabitur Cha-
ritate superio-
ris boni, ut ad
seipsam sibi
placendo de-
ficere ab illius
dilectione non
possit, Aug.
Lib. 4. cont.
Jul.

fore in *Paradise* there were amiable *objects* to allure the lower Faculties, before they were disordered by Sin. The *forbidden Fruit* had beauty to invite the *Eye*, and sweetness to delight the *Palate*. And if upon the competition of the *Sensual* with the *Intellectual* Good he had reſected the one and choſe the other, he had been rais'd to an unchangeable ſtate; his Innocence had been crown'd with Perſeverance. As the Angels who continued in their Duty, when the reſt revolted, are finally eſtabliſht in their Integrity and Felicity. And the *Apoſtle* gives us an account of this order, when he tells us, *That was*
 1 Cor. 15. 46 *firſt which was natural, then that which is ſpiritual and ſupernatural.* Man was created in a ſtate of perfection, but 'twas natural, therefore mutable, the confirming of him immediatly had been Grace, which belongs to a more excellent Diſpenſation. Now to bring Man from not *being* to a *ſupernatural* ſtate, without trial of the *middle ſtate* of Nature, was not ſo congruous to the Divine Wiſdome.

3. The permiſſion of the Fall doth not reflect on the Divine Purity; For

1. Man was made Upright; He had no inward Corruption to betray him; There was *Antidote* enough in his Nature to expel the ſtrongeſt Temptation.

2. God was not bound to hinder the *commiſſion* of Sin: 'Tis a true *Maxime*, that *in debitis cauſa deficiens efficit moraliter*: But God is not only free from ſubjection to a Law, as having no Superiour, but was under no voluntary *Obligation* by Promise to prevent the Fall.

3. Neither doth that *firſt* Act of Sin reflect on Gods unſpotted Providence which ſuffer'd it, as if
 Sin

Sin were in any degree allowed by Him. The Holy Law which God gave to direct Man, the terrible Threatning annexed to warn him, declare his irreconcilable *Hatred* against Sin. He permits innumerable Sins every day, yet He is as jealous of the Honour of his Holiness now, as in the beginning. 'Tis the worst impiety for the Sinner to *think God like himself*, as if he took complacency in sin, because he is silent for a time and suffers the commission of it. Psal. 50.21. In the next state he will fully vindicate his Glory, and convince the whole World of his eternal averfaction from sin, by inflicting on sinners the most dreadful and durable torments.

4. The goodness of God is not disparag'd by permitting the fall : This appears by considering,

1. That God bestowed on Man an excellent being, and a happiness that might satisfy his nature, consider'd as humane, or holy. But he perverted the favours of God, to his dishonour, and this doth not lessen the goodness that gave them. 'Tis unreasonable to judge of the value of a Benefit, by the ingrateful abuse of the receiver, and not from its own nature. 'Tis a chosen *Misery* that is come upon Man, and not to be imputed to any defect of the Divine Goodness.

2. God is infinitely Good notwithstanding the entrance of Sin and Misery into the World. We must distinguish between *natural* and *voluntary agents*. Natural agents have no power to suspend their *acts*, but are entirely determin'd, and their *Operations* are *ad extremum virium*, to the utmost of their efficacy. If there were infinite degrees of Heat, there would be no Cold, it being overcome by the force of its contrary. But God is a wise and free
Agent,

Agent, and as he is Infinite in Goodness; so the exercise of it is *voluntary*, and only so far as he pleases.

3. God is an *omnipotent* Good, and 'tis his peculiar glory to bring Good out of Evil, that by the opposition and lustre of *Contraries*, his Goodness might be the more conspicuous. To speak strictly, Sin is the only evil in the world: for all the rest which appear so to our fancies and appetites, are either absolutely good, or upon the supposal of Sin: *viz.* either for the *reformation* of Sinners, or for the *ruine* of the Obstinate. Now the *Evil* of Sin God permitted as a fit occasion for the more glorious discovery of his *Attributes*, in sending his Son into the world to repair his Image which was defac'd, and to raise Man from an *Earthly* to *Celestial* Happiness. I shall conclude with the excellent Answer of *St. Austin* to the adversary of the Law and the Prophets: *Quibus autem videter sic hominem fieri debuisse, ut peccare nollet, non eis displiceat sic esse factum, ut non peccare posset, si nollet. Nunquid enim si melior esset qui non posset peccare, ideo non benefactus est qui posset & non peccare? An vero usque adeo discipiendum est, ut homo videat melius aliquid fieri debuisse, & hoc Deum vidisse non putet? Aut putet vidisse, & credat facere noluisse? Aut voluisse quidem & minime potuisse? Avertat hoc Deus a Cordibus piorum.* The substance of which is; that 'tis an impious folly to imagine that God was either defective in wisdom, not to know what was the best state for man in his Creation; or defective in goodness, that knowing it, he would not confer it upon him; or defective in power, that willing, he was unable to make him better.

There is another Objection vehemently urg'd, that the

Contra adver.
Ieg. & Proph.
Lib. I. c. 14.

the imputation of *Adam's* sin to all his posterity who were not existent at that time, and did not give their personal consent to the treaty between God and him, is inconsistent with Justice; To this I answer.

1. The terms of the first Covenant are such, that the common Reason of Mankind cannot justly refuse. For suppose all the Progeny of *Adam* had appear'd with him before their Creator, and this had been propounded, that God would make an agreement with their common father on their behalf, That if he continued in his Obedience, they should enjoy a happy Immortality; if he declin'd from it, they should be depriv'd of Blessedness. What shadow of exception can be form'd against this proposal? For God who is the Master of his own favours, and gives them upon what terms he pleases, might upon their refusal have justly annihilated them. The Command was equal, and his Obedience for all was as easie, as that of every particular person for himself.

Besides, *Adam* was as much concern'd to observe the Conditions of the Covenant, for securing his own interest, as theirs, and after a short time of trial they should be confirm'd in their Blessedness. By all which 'tis apparent how reasonable the conditions of the *original* Agreement between God and Man are.

2. God hath a power over our Wills superiour to that we our selves have. If God offers a *Covenant* to the Creature, the terms being equal, it becomes a Law, and consent is due as an *act* of Obedience. And if a *Community* may appoint one of their number to be their *Representative*, to transact affairs of the greatest moment, and according to his manage-

Vid. *Ward* de
Peccat. origin.

ment, the benefit, or damage, shall accrue to them ; may not God who hath a supreme dominion over us, constitute *Adam* the *Representative* of Mankind, and unite the consent of all in his general Will, so that as he fulfilled or neglected his Duty, they should be happy or miserable? This Consideration alone, that the *First* Covenant was order'd by God, may perfectly satisfy all enquiries. As *Salvian* having confessed his Ignorance of the reasons of some dispositions of Providence, silences all *Objections* with this; *Nihil in hac re opus est aliquid audire, satis sit pro universis rationibus Author Deus.* Neither is this a meer extrinsick Argument, as Authority usually is, because there is an *intrinsick* reason of this Authority, the absolute Rectitude and Justice of Gods nature, *Who is righteous in all his waies, and holy in all his works.*

satv. lib. 3. De
Prov.

Psal. 145. 17.

CHAP.

CHAP. IV.

The impossibility of Mans Recovery, by his Natural Power. He cannot regain his Primitive Holiness. The Understanding and Will, the superiour Faculties are deprav'd. The Mind is ignorant and insensible of our Corruption. The Will is more deprav'd than the Mind. It embraces only Sensual Good. Carnal Objects are wounding to the Conscience, and unsatisfying to the Affections, yet the Will eagerly pursues them. The moral Impotence, that ariseth from a perverse Disposition of the Will, is culpable. Neither the Beauty, nor the Reward of Holiness can prevail upon the unrenewed Will. Guilty Man cannot recover the Favour of God. He is unable to make Satisfaction to Justice. He is incapable of real Repentance, which might qualifie him for Pardon.

WHen *Adam* was expell'd from *Paradise*, the entrance was guarded by a *flaming Sword*, to signifie, That all hopes of Return by the way of *Nature* are cut off for ever. He lost his Right, and could not recover it by Power. The chiefest ornaments of *Paradise* are the Image and Favour of God, of which he is justly depriv'd: and there is no possibility for him to regain them. What can he expect from his own Reason that betrayed him to ruin? If it did not support him when he stood, how can it raise him when he is fallen? If there were a power in *lapsed Man* to restore himself,

it would exceed the *original* Power he had to *will* and *obey*: It being *infinitely* more difficult for a *dead* man to rise, than for a *living* man to put forth *vital* Actions.

For the clearer opening of this Point, concerning Mans *absolute* Disability to recover his *Primitive* State, I will *distinctly* consider it, with respect to the Image and Favour of God, upon which his Blessedness depends.

I. He cannot recover his *Primitive* Holiness. This will appear by considering, that whatsoever is corrupted in its noble parts, can never restore it self; the power of an *external agent* is requisite for the recovering of its Integrity. This is verified by innumerable instances, in things *artificial* and *natural*. If a *Clock* be disorder'd by a fall, the *Workman* must mend it, before it can be useful. If *Wine* that is rich and generous declines by the loss of spirits, it can never be *revived* without a new supply. In the *humane* Body, where there is a more *noble* form, and more powerful to redress any evil that may happen to the parts, if a *Gangrene* seize on any Member, nothing can resist its course, but the application of outward means; it cannot be cured by the *internal* principles of its constitution. And proportionably in *moral* Agents, when the Faculties which are the principles of *action* are corrupted, it is impossible, without the virtue of a Divine cause, they should ever be restor'd to their *original* Rectitude. As the Image of God was at first imprinted on the *Humane* Nature by Creation, so the renewed Image is wrought in him by the same *creating* Power. This will be more evident by considering that inward and deep *depravation* of the Understanding and Will, the

Ephes. 4. 24.

two Superiour Faculties which command the rest.

1. The *Understanding* hath lost the right apprehension of things. As *Sin* began in the darkness of the Mind, so one of its worst effects is, the encreasing that Darkness, which can only be dispell'd by a *supernatural* Light. Now what the Eye is to the Body, that is the Mind for the directing the Will and conducting the Life. *And if the light that is in us be darkness, how great is that darkness?* How irregular and dangerous must our motions be? Not only the lower part of the Soul is under a dreadful disorder; but *the Spirit of the mind, the divinest part* Ephes. 4.23. is depraved with Ignorance and Error. The Light of Reason is not pure; But as the *Sun* when with its beams it sends down *pestilential* Influences, and corrupts the *Air* in the enlightning it, so the *carnal* Mind corrupts the whole Man, by representing good as evil, and evil as good. The *Wisdom of the flesh is enmity against God*. And the Apostle describes the state of the *Gentile World*, *That their understandings were darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts*. The corruption of their Manners proceeded from their Minds. For all Vertues are directed by Reason in their Exercise, so that if the Understanding be darken'd, all vertuous Operations cease.

Besides, corrupt Man being without Light and Life can neither discern, nor feel his Misery; The *carnal* Eph. 4.19. Mind is insensible of its Infirmitie, ignorant of its Ignorance, and suffers under the incurable extremes 1 Cor. 2.14. of being blind, and imagining that 'tis very clear-sighted. More particularly the Reasons why the *carnal* 2 Cor. 4.6.

carnal Mind hath not a due sense of sinful Corruption are,

1. Because 'tis *natural*, and cleaves to the *principles* of our being, from the Birth and Conception, and *natural* things do not affect us.

2. 'Tis confirm'd by *Custom*, which is a *second* Nature, and hath a strange power to stupify *Conscience* and render it insensible. As the *Historian* observed concerning the *Roman* Soldiers, that by constant use, their Arms were no more a burthen to them than their *natural* Members.

3. In the *transition* from the Infant-state, to the age of discerning, Man is incapable of observing his *native* Corruption: since at *first* he acts evilly, and is in constant conversation with Sinners, who bring Vice into his acquaintance; and by making it familiar, lessen the horror and averfation from it. Besides, those corrupt and numerous examples where-with he is encompast, call forth his sinful inclinations, which as they are heightened by repeated acts, and become more strong and obstinate, so less sensible to him. And by this we may understand how irrecoverable Man is by his own Reason. The *first* step to our Cure is begun in the knowledge of our Disease, and this discovery is made by the Understanding, when 'tis seeing and vigilant, not when 'tis blind. A Disease in the Body is perceived by the Mind, but when the Soul is the affected part, and the *rectitude* of Reason is lost, there is no remaining *principle* to give notice of it. And as that Disease is most dangerous which strikes at the Life, and is without Pain: for Pain is not the chief evil but supposes it, 'tis the spur of *Nature* urging us to seek for Cure: So the *corruption* of the Under-

Understanding is very *fatal* to Man ; for although he labours under many pernicious Lusts which in the issue will prove deadly, yet he is insensible of them, and from thence follows a Carelessness and Contempt of the means for his Recovery.

2. The Corruption of the Will is more incurable than that of the Mind. For 'tis full not only of Impotence, but contrariety to what is *spiritually* good. There are some weak *strictures* of Truth in *lapsed* Man, but they dye in the Brain, and are powerless and ineffectual as to the Will, which rushes into the embraces of worldly *Objects*. This the universal Experience of Mankind since the *Fall*, doth evidently prove, and the account of it is in the following Considerations.

1. There is a strong inclination in Man to Happiness. This desire is born and brought up with him, and is common to all that partake of the reasonable Nature. From the Prince to the poorest wretch ; from the most knowing, to the meanest in understanding, every one desires to be happy : As the great flames and the little sparks of fire all naturally ascend to their *sphere*.

2. The constituting of any thing to be our Happiness, is the *first* and universal *Maxime*, from whence all *moral* consequences are deriv'd. 'Tis the rule of our Desires, and the end of our *actions*. As in *natural* things, the principles of their production operate according to their quality, so in *moral* things the end is as powerful to form the Soul for its Operations in order to it. Therefore as all desire to be happy, so they apply themselves to those means, which appear to be convenient for the obtaining of it.

3. Every

ὅπου ὁ πῶς
ἔχουσιν ἔστι
τοῦ πᾶσι
φύσιν
αὐτῶν· Arist.

Lib. 3. Ethic.

3. Every one frames a Happiness according to his temper. The apprehensions of it are answerable to the dispositions of the person. For Felicity is the pleasure which arises from the *harmonious* agreement between the *Object* and the Appetite. Now Man by his *original* and contracted corruption, is altogether *carnal*, he inherits the *Serpents* curse to creep on the *earth*, he cleaves to defiling and debasing *objects*, and is only qualified for *sensual* satisfactions. The Soul is incarnated, and it shapes a Happiness to it self, in the enjoyment of those things which are delicious to the Senses. The shadow of felicity is pursued with equal ardour, as that which is real and *substantial*. The *supreme* part of Man, the Understanding, is employ'd to serve the lower Faculties, Reason is used to make him more ingenious and luxurious in *Sensuality*: So much more *brutish* than the *Brutes* is he become, when besides that part which is so by its natural conditions, the most noble part is made so by unnatural choice and corruption. From hence the *Apostle* gives an universal *Character* of Men in their corrupt state, *That they are foolish and disobedient, deceived, serving divers lusts and pleasures*. This pursuit of Sensual pleasure, is the service of a *Slave*, which hath no other Law of his Life but the Will of his Master. The Servitude is divers, but all are Slaves, the chains are not the same, some are more glittering but not less weighty, and every one is deprived of true Liberty.

Tit. 3. 3.

But the Bondage is so pleasing, that corrupted Man prefers it before *spiritual* and real Freedom. Sensual Lusts blind the Understanding, and bind the Will so that he is unable because unwilling to rescue himself.

He

He is deluded with the false appearance of Liberty, and imagines that to live according to Rule, is a slavish Confinement. As if the *Horse* were free, because his *Rider* allows him a full *career* in a pleasant *Road*, when the *bridle* is in his *mouth*, and he is under its imperious check at pleasure. Or a *Galley-slave* were free, because the *Vessel* wherein he *rows* with so much toil, roams over the vast *Ocean*. And whereas there are *two* Considerations which are proper to convince Man that the full and unconfin'd enjoyment of *Worldly things*, cannot make him happy, because they are wounding to the *Conscience*, and unsatisfying to the *Affections*; yet these are ineffectual to take him off from an eager pursuit of them. I will particularly consider this, to shew how unable Man in his *lapsed* condition is to disintangle himself from miserable vanities, and consequently to recover his lost Holiness.

I. *Sensual Pleasures* are wounding to the *Conscience*. There is a secret acknowledgment in every Mans breast of a *Superiour Power* to whom he must give an account, and though *Conscience* is much impair'd in its Integrity, yet sometimes it recoils upon the *Sinner* by the foulness of his actions, and its testimony brings such terror, as makes *Sin* very unpleasant. The *Poet* tells us, that of all the *Torments of Hell*, the most cruel and that which exceeds the rest is,

Nocte dieque suum gestare in pectore testem.

And how can the *Sinner* delight freely in that which vexes and frets the most *vital* and tender part. He cannot enjoy his *charming Lusts* without guilt, nor embrace them without the *reluctancy* of a contradicting

dicting Principle within him. As the fear of Poison will embitter the sweetest Cup, so the purest Pleasures are allayed with afflicting apprehensions of the *future*, and the *presage* of Judgment to come. Now Man in his *Sensual* state tries all waies to disarm Conscience, that he may please the lower *appetites* without *regret*. I will instance in the principal.

1. He uses many pleas and pretexts to justify, or extenuate the evil, and if possible to satisfy *carnality*, and Conscience too. *Self-love*, which is the eloquent *advocate* of Sence, puts a *varnish* upon Sin, to take off from its horrid appearance ; and endeavors not only to colour the object, but to corrupt the Eye by a disguising *tincture*, that the sight of things may not be according to *truth*, but the *desire*. Thus the *Heathens* allowed Intemperance, Uncleanliness, and other infamous Vices as innocent gratifications of Nature. Now if the Principles in Man are poisoned, so that *evil* is esteemed *good*, he then lives in the quiet practice of Sin without reflection or remorse. There is no sting remains to awaken him out of Security. But if he cannot so far bribe Conscience as to make it silent, or favourable to that which delights the Sence, if he cannot escape its *internal* condemnation, the next *method* is by a strong diversion to lessen the trouble.

2. When the *carnal* Mind sees nothing within but what torments, and finds an intollerable pain in conversing with it self, it runs abroad, and uses all the arts of *oblivion* to lose the remembrance of its true state. As *Cain*, to drown the voice of Conscience, fell a building Cities ; and *Saul*, to dispel his *Melancholy*, call'd for *Musick*: The business and pleasures of this life are dangerous *amusements*

ments to divert the Soul, by the representation of what is profitable or pleasant, from considering the moral qualities of good and evil. Thus Conscience, like an intermitting *Pulse*, ceases for a while. Miserable consolation! which doth not remove, but conceal the *evil* till it be past remedy. But if Conscience, notwithstanding all these evasions, still pursues a Sinner, and at times something disturbs his reason, and his rest, yet he will not part with carnal Pleasures. For being only acquainted with those things that affect the Senses, & having no relish of that Happiness which is *sublime* and *supernatural*, if he parts with them he is deprived of all delight, which is to him a state more intollerable than that wherein there is a mixture of delight and torment. From hence it appears that the interposition of Conscience, though with a *flaming sword* between Man carnal, and his beloved objects, is not effectual to restrain him.

2. All worldly things are unsatisfying to the Affections. There are *three* Considerations which depreciate and lessen the value of any good.

1. The shortness of its *duration*.
2. If it brings only a slight *pleasure*.
3. If that pleasure be attended with *torments*.

All which are contrary to the *essential* properties of the *supreme* Good, which is perpetual, and sincere without the least mixture of *evil*, and produces the highest delight to the Soul. Now all these concur to vilifie *worldly* things: 1. They are short in their *duration*: Not only the voice of Heaven but of the Earth declares this, *That all flesh is grass, and the glory of it as the flower of the grass*. Lite the foundation of all *Temporal* enjoyments is but a Span: The longest

Isa. 40. 6, 7.
1 Pet. 1. 24,
25.
σινὸς ὄναρ
ἀνθρώπων
Pindar.

Hcb. 11. 25.

longest Liver can measure in a thought the space of time between his Infant-state and the present hour: how long soever, it seems as short to him as the twinkling of an eye. And all the glory of the flesh, as Titles, Treasures, Delights, are as the flower of the grass, which is the most tender amongst *Vegetables*, and of so weak a substance, that a little breath of Wind, the hand of an Infant, the teeth of a Worm can destroy it. *The pleasures of Sin* (under which *Secular Greatness* and *Wealth* are comprehended) *are but for a season*. They are so short liv'd, that they expire in the birth, and die whilst they are tasted. Again; they bring only a slight pleasure, being disproportionable to the desires of the Soul. They are confin'd to the *Senses*, wherein the *Beasts* are more accurate than *Man*, but can't reach to the upper and more *comprehensive* Faculties. Nay they cannot satisfy the greedy *Senses*, much less quiet the *spiritual* and *immortal* Appetite. What the *Poet* speaks with astonishment of *Alexander's* insatiable Ambition,

Ecclef. 1.

Æstuat infelix angusto limite mundi,

That the whole World seem'd to him as a narrow Prison, wherein he was miserable, and as it were suffocated, is true of every one. If the World was seated in the Heart of Man, it can no more satisfy it, than the Picture of a Feast can fill the Stomach. Besides, vexation is added to the vanity of worldly things. And that either because the vehement delights of *Sense* corrupt the *temperament* of the Body in which the *vital* complexion consists, and expose it to those sharp Diseases, that it may be said
without

without an *Hyperbole*, That a *thousand* Pleasures are not equal to *one* Hours pain that attends them: or, because of the inward torture of the Mind, arising from the sence of Guilt and Folly, which is the *anticipation* of Hell it self, the beginning of eternal Sorrows.

Now these things are not obscure *Articles of Faith*, nor *abstracted Doctrines*, to be consider'd only by refined Reason, but are manifest and clear as the Light, and verified by continual Experience: 'Tis therefore strange to amazement, that Man should search after Happiness in these things where he knows 'tis not to be found, and court real *Infelicity* under a deceitful appearance, when the *Fallacy* is transparent. Who from a *principle* of Reason would choose for his Happiness a real Good, which after a little time he should be depriv'd of for ever: or a slight good for ever; as the sight of a *Picture*, or the hearing of *Musick*. Yet thus unreasonable is Man in his *lapsed* state, whose Soul is truly *immortal*, and capable of *infinite* Blessedness, yet he chooses those delights which are neither satisfying, nor lasting. And because the *Humane* Understanding from time to time is convinc'd of the vanity of all *sublunary* things, therefore to lessen the vexation which arises from Disappointment, and that the *Appetite* may not be taken off from them, corrupted *Man* tries;

1. By variety of *objects* to preserve uniformity in Delight. The most pleasing if confin'd to them grow *nauseous* and *insipid*, after the expiring of a few moments there remains nothing but *satiety* and sickly *resentments*: and then changes are the remedies, to take off the weariness of one pleasure by another..

another. The *Humane* Soul is under a perpetual instability of restless desires, it despises what it enjoys, and values what is *new*, as if *Novelty* and Goodness were the same in all *temporal* things. And as the *Birds* remain in the Air by constant motion, without which they would quickly fall to the Earth as other heavy bodies, there being nothing *solid* to support them ; so the Spirit of Man, by many unquiet *agitations* and continual changes subsists for a time, till at last it falls into Discontent and Despair, the *center* of corrupt Nature.

2. When present things are unsatisfactory, he entertains himself with Hope: for that being terminated on a *future* Object which is of a doubtful nature, the Mind attends to those *Arguments* which produce a pleasant *belief*, to find that in several *objects*, which it cannot in any single one, and to make up in *number*, what is wanting in *measure*, whereas the present is manifest and takes away all liberty of thinking. Upon this ground *Sensual* Pleasure is more in *expectation* than *fruition*: For Hope by a marvellous *enchantment* not only makes that which is *future* present, but representing in one view that which cannot be enjoyed but in the intervals of time, it unites all the successive parts in one point, so that what is divided and lessen'd in the fruition, which is alwaies *gradual*, is offer'd at once and entire. Thus Man *carnal* deceived by the imperfect light of *Fancy*, and the false glass of Hope, chooses a *fictitious* felicity. *Man walks in a vain shew*. His *original* Errour hath produced this in its own image. And although the complacency he takes in sensual *objects* is like the joy of a distracted Person, the issue of folly and *illusion*, and Experience

Psal. 3. 6.

rience discovers the deceit that is in them; as smelling to an artificial *Rose*, undeceives the Eye; yet he will embrace his Error. *Man* is in a voluntary Dream, which represents to him the World as his Happiness, and when he is awakened, he dreams again, choosing to be deceiv'd with delight rather than to discover the truth without it. This is set forth by the Prophet, *Thou art wearied in the greatness of thy way, yet saidst thou not there is no hope*: Isa. 57. 10. that is, Thou art tired in the chase of satisfaction from one thing to another, yet thou wouldst not give over, but still pursuest those shadows which can never be brought nearer to thee. And the true reason of it is, that in the *humane* Nature there is an *intense* and continual desire of Pleasure, without which Life itself hath no satisfaction. For Life consisting in the *operations* of the Soul, either the *external* of the Senses, or the *internal* of the Mind, 'tis sweetned by those delights which are suivable to them. So that if all pleasant *operations* cease, without possibility of returning, Death is more desirable than Life. And in the corrupt state there is so strict an *alliance* between the Flesh and Spirit, that there is but one *appetite* between them, and that is of the flesh.

All the Designs and Endeavors of the *carnal* Man are by fit means to obtain satisfaction to his *Senses*: as if the Contentment of the Flesh and the Happiness of the Soul were the same thing; or as if the Soul were to die with the Body, and with both, all Hopes and Fears, all Joys and Sorrows were at an end. The *Flesh* is now grown *absolute*, and hath acquir'd a perfect Empire, and taken a full possession of all the Faculties. For this reason the *Apostle* tells
us,

Rom. 8. 7, 8. us, *They that are in the Flesh cannot please God. And the carnal will is enmity against God, 'tis not subject, neither can it be. 'Tis insnar'd in the cords of Concupiscence, and cannot recover it self from its foolish bondage. But that doth not lessen the guilt; which will appear by considering, there is a twofold Impotence.*

1. There is a *natural Impotence* which protects from the severity of Justice. No Man is bound to stop the *Sun* in its course, or to remove *Mountains*: For the *humane* Nature was never endued with Faculties to do those things. They are inculpably without our power. Now the *Law* enjoins nothing but what Man had in his Creation an *original Power* to perform.

Ethic. 3.

2. There is a *moral Impotence*, which arises from a perverse disposition of the Will, and is join'd with a delight to Sin, and a strong aversion from the holy Commands of God; and the more deep and inveterate this is, the more worthy 'tis of punishment. *Aristotle* asserts, That those who contract invincible *Habits* by Custom, are inexcusable though they cannot abstain from *evil*. For since Liberty consists in doing what one wils, this impossibility doth not destroy Liberty; the *depravation* of the Faculties doth not hinder their *voluntary* operations. The *Understanding* conceives, the *Will* chooses, the *Appetite* desires freely. A distracted Person that kills is not guilty of *Murder*, and therefore secure from the Sentence of the Law. For his *Understanding* being distemper'd by the disorder of the *images* in his Fancy, it doth not judg aright, so that the action is involuntary, and therefore not *culpable*. But there is a vast difference between the causes of *Distraction*, and those which in duce

induce a carnal Man to sin. The *first* are seated in the distemper of the *Brain*, over which the *Will* hath no Power: whereas there should be a regular subjection of the lower *appetite* to the *Will* enlightened and directed by the *Mind*. The *Will* it self is corrupted and brought into *captivity* by things pleasing to the lower *Faculties*: It cannot disentangle it self, but its *impotence* lies in its obstinacy. This is the meaning of St. *Peter*, speaking concerning unclean Persons, *That their eyes are full of adultery, and they cannot cease from Sin*. 'Tis from their fault alone that they are without power. Therefore the *Scripture* represents Man to be ἀσυνὸς and ἀσεβής, weak but wicked. His disability to *supernatural* Good, arises from an *inordinate* Affection to that which is *sensual*. So that 'tis so far from excusing, that it renders inexcusable, being voluntary and *vitious*. And in this the Diseases of the Body are different from those of the Soul. In the *first* the desire of *healing* is ineffectual, through want of knowledg or power to apply *Sovereign* Remedies. Whereas in the *second*, the sincere desire of their Cure is sufficient, for the Diseases are corrupt desires.

The *Natural* Man is wholly led by *Sence*, by *Fancy*, and the *Passions*, and he esteems it his *infelicity* to be otherwise; as the degenerate *Slave*, who was displeased with a *Jubile*, and refused *Liberty*. *Servitude* is his *Sensuality*. He is not only in love with the unworthy object, but with the *vitious* affection, and abhors the cure of it. As one in the *Poet* that was so delighted in his pleasant *Madness*, that he was offended at his *Recovery*;

—Cui sic extorta voluptas

Et demptus per vim mentis gratissimus error.

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This

This is acknowledged by St. *Austin* in his *Confessions*, where he describes the *conflict* between *Conviction* and *Corruption* in his Soul. He tells us in the strife between Reason and Lust, that he had recourse to God, and his Prayer was, *Da mihi continentiam, sed noli modo*, he desired *Chastity*, but not too soon. This is the general *sence* though not the general *discourse* of men. As the Sick Person that desired his *Physician* to remove his *Fever*, but not his *thirst*, which made his drink very pleasing to him: So Man in his *sensual* state would fain be freed from the *astuations* of Conscience, but he cherishes those *carnal* desires, which give a high taste to *objects* suitable to them. From hence it appears, that although in the corrupt Nature there is no liberty of indifference to good and evil, yet there is a liberty of delight in evil; and though the Will in its *natural* capacity may choose good, yet 'tis *morally* determin'd by its love to *evil*.

Inter cetera
Mortalitatis
inconmoda,
hoc est, erran-
di necessitas,
& erroris a-
mor, *Senec.*

In short, There is so much power not to sin as is sufficient to sin; that is, that the forbidden action be free, and so become a Sin. Which strange combination of Liberty and Necessity is excellently expressed by St. *Bernard*, "That the Soul which fell by its own choice, can't recover itself, is from the corruption of the Will, which overcome by the vitious love of the Body, rejects the love of Righteousness, so that in a manner as strange as evil, the Will being corrupted with Sin, makes a necessity to it self, yet so that the necessity being voluntary, doth not excuse the Will, nor the Will being pleasantly and powerfully allur'd exclude

Quod surgere
Anima per se
non potest,
quæ per se ca-
dere potuit,
voluntas in
causa est, quæ
corrupte cor-
poris vitioso
amore lan-
guescens, &
jacens, amo-
rem justitiæ
non admittit:
Ita rescio quo pravo, sed mirò modo, ipsa sibi voluntas, peccato quidem
in deterius mutata, necessitatem facit, ut nec necessitas cum voluntaria sit, excusare
valeat voluntatem, nec voluntas cum sit illicita, excludere necessitatem.

"Necessity,

“Necessity. The Law therefore remains in its full force, and God is righteous in the commanding and condemning Sinners. From all that hath been discours'd 'tis evident, how impossible it is for corrupt *Man* to recover his *lost* Holiness: For there are only *two* Motives to induce the reasonable Creature to seek after it.

1. Its *Beauty* and Loveliness.

2. The *Reward* that attends it. And both these *Arguments* are ineffectual to work upon him.

1. The *Beauty of Holiness*, which excels all other created Perfections, it being a *conformity* to the most glorious *Attribute* of the *Deity*, doth not allure him; For, *Unusquisque ut affectus est ita judicat*; Man understands according to his Affections. The renewed Mind can only see the *essential* and intimate Beauty of Holiness.

Now in *fallen* Man the clearness of the discerning power is lost. As the *natural* Eye till 'tis purged from vicious qualities, can't look on things that are bright and *sublime*, and if it hath been long in *darkness*, it suffers by the most pleasing Object the *light*: so the *internal* eye of the Mind, that it may see the lively *lustre* of Holiness, it must be cleansed from the filthiness of *carnal* Affections, and having been so long under thick *darkness* it must be strengthened, before it can sustain the brightness of things *spiritual*. Till it be prepar'd, it can see nothing *amiable* and desireable in the Image of God.

2. The Reward of Holiness hath no *attractive* power on the *carnal* Will; because 'tis *Future*, and *Spiritual*.

1. 'Tis *Future*, and therefore the *conceptions* of it are very dark and imperfect: The Soul is sunk down

into the *Senses*, and they are short-sighted and can't look beyond what is present, to the next life. And as the images of things are weaken'd and confus'd proportionably to their distance, and make a fainter impression upon the Faculty, so the representation of Heaven and Blessedness, as a Happiness to come hereafter, and therefore *remote*, doth but coldly affect the Will. A present *vanity*, in the judgment of the *carnal* Soul, outweighs the most glorious *futurity*. 'Till there be taken from before its eyes the (in *Tertullian's* language) thick curtain of the visible World, it cannot discern the difference between them, nor value the reward for its excellency and duration.

Quæ illi dispositioni æternitatis, aulæ vice oppanfa est. *Apolog.*

2. 'Tis *Spiritual*, and there must be a *divine* Disposition of the Soul, before it is capable of it. *The pure in heart can only see the pure God.* The Felicity above is that which *Eye hath not seen, nor Ear heard, neither hath it entered into the heart of man to conceive.* Now the *carnal* Man is only affected with *gross* and *corporeal* things. The *certainty*, *immensity*, and *immortality* of the Heavenly Reward, doth not prevail with him to seek after it. He hath no *palate* for *Spiritual* Pleasures, 'tis *vitiating* by luscious Vanities, and can't relish *rational* and refined Joys. 'Till the temper of the Soul be altered, the bread of Angels is distastful to it. For the *Appetite* is according to the disposition of the *Stomack*, and when that is corrupted, it longs for things hurtful and rejects wholesome food. If a *carnal* Man were translated to Heaven, where the Love of God reigns, and where the brightest and sweetest discoveries of his Glory appear, he would not find *Paradise* in Heaven it self. For Delight arises not
meerly

Mat. 5.8.

1 Cor. 2.9.

merely from the excellency of the *object*, but from the proportionableness to the Faculty. Though God is an *infinite* Good in himself, yet if he is not conceiv'd as the *Supreme* Good to Man, he cannot make him happy.

Suppose some slight Convictions to be in the Mind, that Happiness consists in the enjoyment of God, yet this being offer'd upon the terms of quitting all *sensual* Lusts, the *carnal* Man esteems the condition impossible and therefore is discourag'd from using any endeavours to obtain it. For to excite Hope, 'tis not sufficient to propose a Reward that is real and excellent, but that is attainable. For although Hope hath its tendency to a difficult Good, as its proper *object*, and the difficulty is so far from discouraging, that it quickens the Soul, and draws forth all the *active* Powers, by rendering it greater in our esteem, yet when the difficulty is *excessive* and confines upon *impossibility*, it dejects the Soul and enclines it to *despair*: Thus when the condition of obtaining some *good* is necessary, but insufferable, it takes off from all endeavours in order to it.

To consider it in a *temporal* Case, will make it more clear. As one that labours under a *Dropsic*, and is vex'd with an intollerable and insatiable *thirst*, if a *Physician* should assure him of *Cure* upon condition he would abstain from *drinking*, he could not conceive any real hope of being healed, judging it impossible to resist the importunity of his *drought*, he therefore neglects the means, he drinks and dies. Thus the corrupt Heart of Man, that is under a perpetual thirst of *carnal* Pleasures, and is more inflamed by the satisfaction it receives, judges it
an

an insuperable condition to part with them for the acquiring of *spiritual* Happiness: And this *sensual* and *sottish* Despair causes a *total* neglect of the means. 'Tis thus exp. est by the *Israelites*, when God commanded them to return from the evil of their waies in order to their Happiness, and they said, *There is no hope, but we will walk after our own devices, and we will every one do the imagination of his evil heart.* They were Slaves to their domineering Appetites, and resolved to make no trial about that they judg'd impossible. Briefly, In fallen Man there is something *predominant*, which he values above the favour and *fruition* of God, and that is the World. As in the *Parable*, where Happiness is set forth under the familiar *representation* of a Feast, those who were invited to it, excuse themselves by such reasons as clearly discover that some *amiable* Lust charm'd them so strongly, that in the *competition* 'twas prefer'd before Heaven. One saith, *I have bought a piece of ground, and I must needs go see it; and another, I have bought a yoke of oxen, and must go to prove them; and a third, I have married a wife and cannot come.* The *objects* of their Passions are different but they all produce the same effect, they reject Happiness. The *sum* of all is, That as Man fell from his Obedience, and lost the *Image* of God, by seeking Perfection and Satisfaction, that is, Happiness in the *creature*; so he can never return to his Obedience, and acknowledg God as his *Supreme* Lord, till he chooseth him for his Happiness. And this he can never *entirely* do, till he is born again, and hath a *new* principle of Life that may change the complexion of the Soul, and qualifie it for those delights which are *sublime* and *spiritual*.

Abstineret ne-
queo. Grot.
Jer. 18. 12.

Luk. 14. 18.

Secondly,

Secondly, Fallen Man can never recover the Favour of God; And this is evident upon a double account.

1. He is not able to make satisfaction to Gods Justice, for the dishonour brought to him.

2. He is incapable of real Repentance, which might qualifye him for Pardon.

First, He is unable to satisfy Justice for his offence, either by exact obedience for the future, or by enduring the punishment that is due to Sin.

1. Supposing that Man could perform exact Obedience after his *Fall*, yet that could not be satisfaction. 'Tis *essential* to Satisfaction, that the *action* by which 'tis made, be in the power of the person that satisfies. A Servant as a Servant cannot make satisfaction for an injury done to his Lord, for whatsoever service he performs was due before the offence, and is not properly a restitution, because 'tis not of his own. Now the compleat Obedience of the Creature is due to God. He is the Lord of all our Actions, and whatever Man doth is but the payment of the *original* Debt. The Law requires a perpetual reverence of the Law-giver, and express Obedience to his Will in all things. So that 'tis impossible that the highest respect to it afterwards, should compensate for the least violation of it.

Besides, To make Satisfaction for a Fault, 'tis necessary the Offender do some *voluntary* act, that may be as honourable to the person, and as much above what he was before obliged to, as the contempt was dishonourable and below that which was due. Unless God receive that which is as estimable in the nature of Obedience, as the injury he received is in
the

the nature of Contempt, there can be no Satisfaction. Now there is a greater dishonour brought to God by the commission of *one* Sin, than there is honour by the perfect Obedience of all the Angels: For in their Obedience God is preferr'd by the Creature, before things infinitely beneath him, which is but a small honour, but by *one* Sin he is disvalued in the comparison, which is *infinite* Contempt.

2. Man cannot make satisfaction by Suffering. For the Punishment must be equal to the Offence, which derives its guilt from the dignity of the Person offended, and the indignity of the offender. Now God is the *Universal* King, his Justice is *Infinite*, which Man hath injur'd, and his Glory, which Man hath obscur'd; and Man is *finite*. And what proportion is there between *finite* and *infinite*? How can a worthless Rebel that is hateful to God expiate the offence of so excellent a Majesty? If he sacrifice himself, he can never appease the *Divine* Displeasure, for what doth he offer but a lump of Rebellion and Ingratitude? He can make no other Satisfaction but that of the Devils, which continues for ever, and is not compleated.

Secondly, Faln Man considered only in his corrupt and miserable state is incapable of real Repentance, which is a necessary Condition to qualifie him for Pardon. For whereas *Repentance* includes an ingenuous sorrow for Sin past, and a sincere forsaking of it, he is utterly indispos'd for both.

1. He cannot be ingenuously sorrowful for his offence. 'Tis true, when the circumstances are changed, that which was pleasing will cause trouble of Spirit; As when a Malefactor suffers for his Crimes, he reflects upon his Actions with Sorrow.

But

But this hath no *moral* worth in it: For 'tis a forc'd act, proceeding from a violent Principle, and is consistent with as great a love to Sin as he had before, and is intirely terminated on himself. But that grief which is divine, and is accompanied with a change in heart and life, respects the stain more than the punishment of Sin: and arises from *Love* to God, who is disobeyed and dishonored by it: Now 'tis not conceivable, that the guilty Creature can love God, whilst he looks on him as an irreconcilable enemy. Distrust of the favour of a person, which is a degree of fear, is attended with coldness of affection, a strong fear, which still intimates an uncertainty in the event, inclines to hatred: But when fear is turn'd into despair, it causeth direct hatred. An instance of this we have in the Devils, who curse the *Fountain* of *Blessedness*. If the Evil be past Remedy, the sence of it is attended with rage and transports of blasphemy against God himself. A despairing Sinner begins in this life the gnashing of teeth against his Judg, and kindles the fire that shall torment him for ever.

1 Cor. 7. 10.
ἀντὶ κατὰ
θεὸν.

Rev. 16. 21.

'Tis for this reason the *Scripture* propounds the Goodness of God, as the most powerful *persuasive* to lead men to *Repentance*. There can be no kindly *relentings* without *filial* Affection, and that is alwaies temper'd with the expectation of favour. Without hope of Pardon, all other *motives* are ineffectual to melt the heart.

Rom. 2. 4.

Now the *first* Covenant obliged Man to Obedience or Punishment: It required *Innocence*, and did not accept of *Repentance*. The *final* voice of the Law is, *Do*, or *Die*. Guilty Man cannot look on God with comfort under the notion of a Holy Creator.

Gen. 3. 12.

that delights to view his own *resemblance* in the innocent creature, nor of a compassionate Father that spares an offending Son, but he apprehends him to be an inexorable Judge, who hath Right and Power to revenge the Disobedience. He can find no expedient for his Deliverance, nor conceive how Mercy can save him, without the violation of *Justice*, an *Attribute* as *essential* to the Divine Nature as *Mercy*. And what can induce him to make an humble confession of his *fault*, when he expected nothing but an irrevocable *Doom*: An instance of this we have in *Adam*, who being under the *conviction* of his Sin, and an *apprehension* that God would be severe, did not sollicite for Mercy, but endeavour'd to transfer the guilt on God himself. *The woman thou gavest me, she gave me of the tree, and I did eat.* As if she had been design'd for a snare, and not to be an aid in his innocent state.

2. A sincere *Resolution* to forsake Sin, is built on the hopes of Mercy. Till the reasonable Creature know that Heaven is open to Repentance, to his *second* and better thoughts, he is irreclaimable. He that never hopes to receive any good, will continue in doing evil. Despair of Mercy causeth a despising of the *Law*. The *Apostate* Angels who are without the *reserves* of Pardon, are confirm'd in their Rebellion: their *Guilt* is mixt with *Fury*, they persist in their war against God, though they know the issue will be *deadly* to them. And had there not been an early *revelation* of Mercy to *Adam*, he had been incorrigibly wicked as the Devils. For *despair* had inflam'd his *hatred* against God, which is of all the *Passions* the most incurable.

Those vicious *Affections* that depend on the hu-

mours of the Body which are mutable, alter with them : But *Hatred* is seated in the superiour part of the Soul, which is of a *Spiritual* nature and *Diabolical* in obstinacy.

In short, When the reasonable Creature is guilty and vicious, and knows that God is *Just* and *Holy*, and that He will be *severe* in revenging all Disobedience, he hath no Care nor Desire to *reform* himself. He will not lay a restraint on his pleasing *Appetites*, when he expects no recompence: he esteems it lost labour to abstain : And all his design is to allay and sweeten the fear of *future* Evils by *present* enjoyments. When he is *scorcht* with the apprehensions of wrath to come, he *plunges* himself into *sensual* excesses for some relief. He resolves to make his best of Sin for a time : according to the Principle of the *Epicures*, *Let us eat and drink while* 1 Cor. 15. *we may, to-morrow we shall die.*

The *Sum* of all is this, that an unrelenting and unreformed Sinner is incapable of Pardon ; For unless God should renounce his own Nature, and deny his *Deity*, He cannot receive him to *favour*. And it is inconceivable how the *rational* Creature once *lapsed*, should ever be encourag'd to Repentance without the expectation of Mercy : And there being an inseparable *alliance* between the *integrity* and *felicity* of Man by the *terms* of the *first* Covenant, the one failing, he could not entertain the least degree of *Hope* concerning the other.

By all which it appears he is under an invincible necessity of *sinning* and *suffering* for ever ; his Misery is compleat and desperate.

CHAP. V.

Of the Divine Wisdome in the contrivance of Man's Redemption. Understanding agents propound an End, and choose Means for the obtaining it. The End of God is of the highest consequence, his own Glory and Man's Recovery. The difficulty of accomplishing it. The Means are proportionable. The Divine Wisdome glorified in taking occasion from the Sin and Fall of Man to bring Glory to God, and to raise Man to a more excellent State. It appears in ordaining such a Mediator, as was fit to reconcile God to Man, and Man to God. 'Tis discovered in the designation of the Second Person to be our Saviour. And making the Remedy to have a proportion to the cause of our Ruine. 'Tis visible in the manner whereby our Redemption is accomplisht. And in the ordaining such contemptible means to produce such glorious effects. And laying the design of the Gospel, so as to provide for the comfort, and promote the holiness of Man.

GOD by his infallible *Prescience* (to which all things are eternally present) viewing the *Fall* of *Adam*, and that all *Mankind* lay bleeding in him, out of deep compassion to his Creature, and that the *Devil* might not be *finally* victorious over him, in his Council decreed the *Recovery* of Man from his languishing and miserable state. The design and the means are most worthy of God, and in both his *Wisdom* appears.

This

This will be made visible by considering, that all understanding *Agents* first propound an *end*, and then choose the *means* for the obtaining of it. And the more perfect the *Understanding* is, the more excellent is the *end* it designs, and the more fit and convenient are the *means* it makes use of for the acquiring it. Now when God whose *Understanding* is *infinite*, (and in comparison of whom the most prudent and advised are but as dark shadows) when he determines to work, especially in a most glorious manner, the *end* and the *means* are equally admirable.

First, The *end* is of the highest *Consequence*. Were it some low inconsiderable thing, it were unworthy one thought of God for the effecting it. To be curious in the contriving how to accomplish that which is of no importance, exposes to a just imputation of Folly ; But when the most excellent Good is the *end*, and the difficulties which hinder the obtaining of it are *insuperable* to a *finite* understanding, it then becomes the *only wise God* to discover 1 Tim. I. 17. the Divinity of his Wisdom, in making a way where he finds none. And such was the *end* of God in the work of our *Redemption*. This was declar'd by the Angels, who were sent Ambassadors *extraordinary* to bring tidings of peace to the world, *They* Luk. 2. 13, *praised God, saying, Glory to God in the highest, and on* 14. *Earth Peace, good Will towards men.*

The supreme *End* is his own Glory, and in order to it, the Salvation of *Man* hath the nature and respect of a *medium*.

The *subordinate* is the Recovery of the world from its *lapsed* and wretched state.

1. The supreme *End* is the Glory of God. This signifies principally his *internal* and *essential* Glory :
and

and that consists in the Perfections of his Nature, which can never be fully conceived by the Angels, but overwhelm by their excellent greatness all created Understandings. But the Glory that results from Gods works is properly intended in the present Argument, and implies,

2. The *manifestation* whereby he is pleased to represent Himself in the exercise of his *Attributes*. As the *Divine* Nature is the *primary* and compleat *Object* of his Love, so he takes delight in those *Actions* wherein the image and brightness of his own *vertues* appear.

Now in all the works of God there is an *evidence* of his *Excellencies*. But as some Stars shine with a different glory, so there are some noble effects, wherein the *Divine* Attributes are so conspicuous, that in *compare* with them, the rest of Gods works are but *obscure* expressions of his Greatness. The principal are Creation and Redemption. *The Heavens* declare the glory of God, and the Firmament his handy-work. And when God surveyed the whole Creation, and saw that all which he had made was good, He ordain'd a *Sabbath*, to signify the content and satisfaction he had in the discovery of his *eternal* Perfections therein.

But especially his Glory is most *resplendent* in the Work of *Redemption*, wherein more of the *Divine* Attributes are exercis'd than in the *Creation*, and in a more glorious manner. 'Tis here that *Wisdom*, *Goodness*, *Justice*, *Holiness* and *Power* are united in their highest degree and exaltation. Upon this account the *Apostle* useth that expression, *The glorious*

1 Tim. I. II.

Gospel of the Blessed God: It being the clearest *revelation* of his excellent *Attributes*, the unspotted

mirrour

mirrour wherein the great and wonderful effects of the Deity are set forth.

τολ μεγα-
λεια τῶ θεῶ.
Act. 2. 11.

3. The Praise and Thanksgiving that ariseth from the discovery of his Perfections by reasonable Creatures, who consider and acknowledg them. When there is a solemn *veneration* of his excellencies, and the most ardent *affections* to Him for the communication of his *goodness*. Thus in Gods account, *Whoso offers praise, glorifies him.* An eminent example of this is set down in *Job 38.7.* when at the birth of the World, *The Morning Stars sang together, and all the Sons of God shouted for joy.* And at its new Birth, they descend and make his praise glorious in a triumphant Song. It will be the eternal exercise of the Saints in Heaven, where they more fully understand the *Mystery* of our Redemption, and consider every circumstance that may adde a lustre to it, to ascribe *Blessing, Honour, Glory and Power to him that sits on the Throne, and unto the Lamb for ever and ever.*

Psal. 50. 23.

Psal. 66. 2.

Rev. 5. 13.

Secondly, The subordinate End is the restoring of Man: And this is inviolably joyn'd with the other. 'Tis express'd by *Peace on earth, and good will towards men.* Sin had broke that sacred Alliance which was between God and Man: and expos'd him to his just displeasure. A misery inconceivable. And what is more becoming God, who is the *Father of Mercies*, than to glorifie his dear *Attribute*, and that which in a peculiar manner *characterises* his Nature, by the Salvation of the *miserable*? What is more honourable to Him, than by his Almighty Mercy to raise so many Monuments from the dust, wherein his Goodness may live and reign for ever? Now for

God is love.

1 Joh. 4. 9.

for the accomplishing of these excellent *Ends*, the *Divine* Wisdom pitch upon those means which were most fit and congruous, which I shall *distinctly* consider :

The Misery of *fallen* Man consisted in the Corruption of his nature by Sin, and the Punishment that ensues: And his Happiness is in the restoring him to his *primitive* Holiness, and in Reconciliation to God, and the full *fruition* of him. The way to effect this was beyond the compass of any created Understanding.

That God, who is rich in Goodness, should be favourable to the Angels, who serve him in perfect Purity, we may easily conceive ; for although they do not merit his favour, yet they never provokt his Anger. And 'tis impossible but that he should love the Image of his Holiness wherever it shines.

Or suppose an innocent *creature* in Misery, the *Divine* Mercy would speedily excite his power to rescue it : For God is *Love* to all his Creatures as such, till some *extrinsecal* cause *intervenes*, which God hates more than he loves the Creature ; and that is Sin, which alone stops the effusion of his Goodness, and opens a wide passage for wrath to fall upon the guilty. But how to save the Creature that is undone by its own choice, and is as sinful as miserable, will *pose* the wisdom of the world. Heaven it self seem'd to be divided. *Mercy* inclin'd to save, but *Justice* interpos'd for satisfaction. *Mercy* regarded Man with respect to his misery, and the *pleas* of it are, Shall the Almighty build to ruine ? Shall the most excellent creature in the lower world perish, the fault not being *solely* his ? Shall the enemy triumph for ever, and raise his

his *Trophies* from the Works of the most High: Shall the *reasonable* Creature lose the *fruition* of God, and God the *subjection* and *service* of the Creature, and all Mankind be made in vain? *Justice* consider'd Man as guilty of a transcendent *Crime*, and 'tis its nature to render to every one what is due; now *the wages of Sin is Death*, and shall not the *Judg* of all the world do right? All the other *Attributes* seem'd to be *attendants* on *Justice*. The Wisdom of God enforc'd its *Plea*, it being most indecent that Sin which provokes the execution, should procure the *abrogation* of the Law; this would encourage the commission of Sin without fear. The *Majesty* of God was concern'd, for it was not becoming his excellent *Greatness* to treat with defiled *dust*, and to offer Pardon to a presumptuous Rebel immediately after his Offence, and before he made Supplication to his Judge. The Holiness of God did quicken his Justice to execute the threatening, *For he is of purer eyes than to behold Iniquity.* As *Goodness* is the essential object of his Will, which he loves unchangeably wherever it is, so is *Sin* the eternal object of his hatred, and where 'tis found in the love of it, renders the subject odious to him. *He will not take the wicked by the hand.* The Law of contrariety forbids Purity and Pollution to mix together. And the *veracity* of God requir'd the inflicting the punishment. For the *Law* being a declaration of God's *Will*, according to which He would dispense Rewards and Punishments, either it must be executed upon the Offender, or if *extraordinarily* dispens'd with, it must be upon such terms, as the honour of Gods Truth may be preserved. This seeming conflict was between the *Attributes*.

Habak. 1.

The Job 8. 20.

ὁ θεὸς μὴ κα-
θαρεῖ, κα-
θαρεῖ ἐφ' ἅπ-
τα. Plat.

The *sublimest* Spirits in Heaven were at a loss how to *unravel* the difficulty, and to find out the *miraculous* way to reconcile *infinite* Mercy with *inflexible* Justice; how to satisfy the *demands* of *the one*, and the *requests* of the other. God was to *overcome* Himself before He restored Man. In this *exigence* his *Mercy* excited his *Wisdom* to interpose as an *Arbiter*, which in the Treasures of its *incomprehensible* Light, found out an admirable expedient to *save* Man, without prejudice to his other *Perfections*: That was, by constituting a *Mediator* both able and willing, between the guilty *creature* and Himself: That by transferring the punishment on the *Surety*, he might punish Sin, and pardon the *Sinner*. And here, the more severe and rigorous Justice is, the more admirable is the Mercy that saves. In the same stupendious Sacrifice he declared his respect to Justice, and his delight in Mercy. The *two* principal relations of our *Redeemer* are, the one of a *gift* from God to man, the other of an *oblation* for men to God. By the one God satisfies his *infinite* Love to Man, and by the other satisfies his *infinite* Justice for Man. Neither is it unbecoming God to condescend in accepting the returning Sinner, when a *Mediator* of *infinite* dignity intercedes for favour. The *Divine* Majesty is not lessen'd when *God is in Christ reconciling the world unto himself*. Neither is the *Sanctity* of God disparag'd by his *Clemency* to Sinners, for the *Redeemer* is the principle and pattern of Holiness to all that are saved. The same Grace that enclin'd God to send his Son to die for us, gives his Spirit to live in us, to renew us in the inward Man, that by *conformity* to God we may be prepared for *communion* with him. Here is a sweet concurrence

rence of all the attributes, *Mercy and Truth are met together, Righteousness and Peace kiss each other.* Who can count up this heap of wonders? Who can unfold all the treasures of this *mysterious Love*? The tongue of an Angel cannot *explicate* it according to its dignity: 'Tis the fairest copy of the *Divine Wisdom*, the *consummation* of all God's Counsels, wherein all the *Attributes* are displayed in their brightest lustre: 'Tis here *the manifold wisdom of God appears.* The Angels of Light bend themselves with extraordinary application of Mind, and *ardent Affections* to study the rich and *unsearchable* variety that is in it, only the same Understanding comprehends it which contriv'd it. But as one that views the *Ocean*, although he cannot see its bounds or bottom, yet he sees so much as to know *that that* vast collection of waters is far greater than what is within the compass of his short sight. So although we cannot understand all the depths of that immense Wisdom, which order'd the way of our Salvation, yet we may discover so much, as to know with the Apostle, that it *surpasses knowledge.* He that is the Brightness of his Father's Glory, and the Light of the World, so *illuminate* our dark Understandings that we may conceive aright of this great *Mystery.*

Eph. 3. 10.
1 Pet. 1. 12.
παραρρη-
ται, an
allusion to
the posture
of the Che-
rubims look-
ing into the
Ark.

Eph. 3.

The *First* thing that offers it self to Consideration is, the compass of the *Divine Wisdom*, in taking occasion from the *Sin and Fall* of Man to bring more Glory to God, and to raise him to a more excellent state. Sin in its own nature hath no tendency to good, 'tis not an apt *medium* to promote the Glory of God: so far is it from a direct contributing to it, that on the contrary 'tis the most real dishonour to

*In Pictura
lumen non
alia res
quam umbra
commendat,
Plin.*

*Non Specie,
sed Ordine
placent.
Aug.*

Him. But as a *black* ground in a Picture which in it self only defiles, when plac'd by Art, sets off the brighter colours and heightens their beauty : So the evil of *Sin*, which considered *absolutely*, obscures the Glory of God, yet by the disposition of his Providence, it serves to illustrate his Name, and to make it more glorious in the esteem of *reasonable* Creatures. Without the *Sin* of Man there had been no place for the most perfect exercise of his Goodness. *O felix culpa que tantum & talem meruit habere Redemptorem.* Happy fault not in it self, but by the wise and merciful Counsel of God to be repair'd in a way so advantageous, that the Salvation of the Earth is the Wonder of Heaven, the Redemption of Man ravishes the Angels.

The *Glory* of God is more visible in the recovery of *laps'd* Man, than if the Law had been obeyed, or executed. If *Adam* had persever'd in his Duty, the Reward had been from Grace, for owing himself to God, he could receive nothing but as a *gift* from his Bounty ; so that *Goodness* only had then been exercis'd, and not in its highest and most obliging Acts, which are to save the guilty and the miserable : for *Innocence* is incapable of *Mercy*. If the Sentence had been inflicted, Justice had been honour'd with a solemn Sacrifice, but Mercy the sweet, tender, and indulgent *Attribute*, had never appear'd. But now the *Wisdom* of God is eminent in the accord of both these *Attributes*. God is equally glorious, as equally God in preserving the *authority* of his Law by an *act* of Justice upon our *Surety*, as in the exercise of Mercy by remitting the punishment to the *Offender*.

And 'tis no less honourable to God's Wisdom to restore

restore Man with infinite advantage. 'Tis a *mystery* in Nature, That the *corruption* of one thing is the *generation* of another; 'tis more *mysterious* in Grace, that the *Fall* of Man should occasion his more noble *Restitution*. *Innocence* was not his *last* End, his supreme *felicity* transcends the *first*. The holiness of *Adam* was perfect, but mutable: But Holiness in the *Redeemed*, though in a less degree, shall be victorious over all Temptations: for they are join'd to the heavenly *Adam* in a strict and inviolable union. And those Graces are acted by them, for the exercise of which there was no objects and occasions in *innocence*. As Compassion to the miserable, Forgiveness of injuries, Foritude and Patience, all which as they are a most lively *resemblance* of the Divine Perfections, so an excellent ornament to the Soul, and infinitely endear it to God. And the Happiness of our renewed state exceeds our *primitive* Felicity. Whether we consider the nature of it, 'tis wholly *spiritual*, or the place of it, Heaven the Sanctuary of Life and Immortality, or the constitution of the Body which shall be cloathed with *celestial* qualities: But this will be particularly discussed in its proper place.

1 Pet. 2.20.

1 Pet. 4.14.

These are the *effects* of *infinite* Wisdom, to the production of which Sin affords no *casualty*, but hath merely an *accidental* respect. As the *Apostle* interprets the words of *David*, *Against thee only have I sinned, that thou mightest be justified in thy sayings, and overcome when thou judgest*. Which doth not respect the intention of *David*, but the *event* only. The greater his injustice was in the *commission*, the more clear would God's Justice be in the condemnation of his Sin.

Rom. 3.4.

2. The *Wisdom* of God appeared in ordaining such a *Mediator*, who was qualified to reconcile God to Man, and Man to God. The *first* and most admirable *Article* in the *mystery* of Godliness, and the foundation of all the rest is, that God is *manifest in the flesh*. The *middle* must equally touch the *extremes*. A *Mediator* must be capable of the *sentiments* and affections of both the parties he will reconcile. He must be a just esteemer of the Rights and Injuries of the one and the other, and have a *common* interest in both. The Son of God assuming the *Humane* Nature, perfectly possesses these qualities, he hath *zeal* for God, and *compassion* for Man. He hath taken *pledges* of Heaven and Earth; the *supreme* Nature in Heaven, and the most *excellent* on the Earth, to make the *hostility* cease between them. He is *Immanuel* by nature and office. And if no less than an inspired *Wisdom* could devise how to frame the *earthly* Tabernacle, wherein God dwelt in a shadowy and *typical* manner, what *Wisdom* was requisite to frame the *Humane* Nature of Christ, wherein the *Deity* was *really* to dwell.

1 Tim. 3. 16.

Exod. 36.

John 1.

Colos. 1.

Now to discover more clearly the *Divine* *Wisdom* in uniting the *two* Natures in Christ, to qualify him for his *Office*, 'tis requisite to consider that the office of *Mediator* hath *three* charges annexed to it; the *Priestly*, which respects God; the *Prophetical* and *Kingly*, which regards Men. These have a respect to the *evils* which oppress *fallen* Man: And they are *Guilt*, *Ignorance*, *Sin* and *Death*. Man was *capitally* guilty of the breach of Gods Law, and under the *tyranny* of his Lusts, and in the issue liable to *Death*.

The Redeemer is made to him *Wisdom*, *Righteousness*,

teousness, Sanctification and Redemption. These Benefits are dispens'd by Him in his *threecfold* Office; As a *Priest* he expiates Sin, as a *Prophet* he instructs the Church, as a *King* he regulates the lives of his Subjects, delivers them from their Enemies, and makes them happy. Now the *Divine* and *Humane* Nature are requisite for the performance of all these. For nothing is effectual to an end, but what is proportionable and *commensurate* thereunto, and to proportion *excesses* as well as *defects* are opposite. This will appear by taking a *distinct* view of the several *Offices* of our *Mediator*.

I. The *Priestly* Office hath *two* parts.

1. To make *expiation* for Sin.
2. *Intercession* for Sinners.

Now for the making *expiation* of Sin, there was a necessary concurrence of the *two* Natures in our Redeemer. He must be *Man*; for the *Deity* was not capable of those Submissions and Sufferings which were requisite to *expiate* Sin. And he must be *Man*, that the *sinning* nature might suffer, and thereby acquire a *title* to the Satisfaction that is made. The *meritorious* imputation of Christs Sufferings to *Man* is grounded on the *union* between them, which is as well *natural* in his partaking of Flesh and Blood, as *moral* in the consent of their Wills. As the *Apostle* observes, *That he who sanctifies, and they that are sanctified are all one*; So he that suffers, and they for whom he suffers must have *communion* in the same nature. For this reason, God having resolved never to dispense Mercy to the fallen Angels,

Heb. 2.11.

gels, the Redeemer did not assume the *Angelical* nature, but *the seed of Abraham*.

And as the *Humane* Nature was necessary to qualify him for *Sufferings*, and to make them suitable, so the *Divine* was to make them *sufficient*. The lower nature consider'd in it self, could make no satisfaction: The Dignity of the *Divine* Person makes a *temporal* punishment to be of an *infinite* value in God's account. The *humane* Nature was the *Sacrifice*, the *divine* the *Priest* to render it acceptable. He had sunk under the weight of *wrath*, if the *Deity* had not been *personally* present to support him. Briefly, To perform the *first* part of his Office, he must suffer, yet be *impassible*; Die, yet be *immortal*; and undergo the wrath of God, to deliver Man from it.

*Solus Deus
sentire-solus
Homo supe-
rare mortem
non potuit,
quam pro
nobis obire
debuit.*

2. To make *Intercession* for us, it was requisite that He should partake of both *Natures*, that he might have *credit* with God, and *compassion* to Man. The Son hath a prevailing interest in the *Father*, as he testifies, *I know thou heardest me alwaies*. A Priviledge which neither *Abraham*, *Moses*, nor any other who were the most favoured Saints enjoyed. And, as *Man*, he was fit for *Passion* and *Compassion*. The *Human* nature is the proper subject of feeling pity, especially when it hath felt misery. God is capable of *Love*, not in strictness of *Compassion*. For *Sympathy* proceeds from an *experimental* sence of what one hath suffer'd, and the sight of the like *affliction* in others revives the *affections* which we felt in that state, and enclines to pity.

Joh. 11. 42.

The *Apostle* offers this to Believers as the ground of comfort, that He who took our *nature* and felt our griefs *intercedes* for us. For we have not an

Heb. 4. 15.

High-

High-Priest that cannot be toucht with the feeling of Heb.4.15. *our Infirmities, but was in all things tempted as we are, yet without Sin ; that with an humble confidence we may come to the Throne of Grace. He hath drunk deepest of the cup of Sorrows, that he may be an All-sufficient Comforter to those that mourn. He hath such tender Bowels we may trust him to sollicite our Salvation. In short, 'Tis the great support of our Faith that we have access to the Father by the Son, and present all our requests by a Ephes.2.18. Mediator, so worthy and so dear to Him, and by One who left the Joys of Heaven, that by enduring Affliction on Earth, his heart might be made tune-able to the hearts of the afflicted.*

Secondly, For the discharge of the *Prophetical Office*, 'twas necessary the *Mediator* should be *God and Man*.

1. He must be God, that he might deliver his Counsels with more *authority* and *efficacy* than any meer Creature could. He must be a Teacher sent from *Heaven* that reveals to us the Will of God concerning the way thither, and the certainty and excellency of that state. Now Christ is the *original* of all Wisdom, 'tis not said the Word of the Lord came to Him, as to the Prophets; He is the Fountain of all *Sacred Knowledg*. The *Son* came from the *Bosom of the Father*, the Seat of his Counsels and Compassions, to reveal those *Secrets* which were concealed from the Angels, in that *Light* which is *inaccessible*. And 'tis God alone can teach the *Heart*, and convince the *Conscience*, so as to produce a *saving* Belief of the *Heavenly Doctrine*, and a delight in the discovery, and a resolution to follow it wherever it directs.

John 1. 18.

The Harmony of the Divine Attributes.

2. 'Twas fit he should be *Man*, that he might be familiarly conversant with us, and convey the Counsels of God in such a way as *Man* could receive. All *saving* Truth comes from God, and it follows by just consequence, that the nearer he is to us the better we are like to be instructed. Now there are *two* things which render sinful *man* incapable of immediate converse with God.

1. *The Infirmary of his Nature.*

2. *The Guilt that cleaves to him.*

First, The Infirmary of *Man's* Nature cannot endure the Glory of God's appearance. When the *Law* was delivered on Mount *Sinai*, the *Israelites* were under great terrors at the *Sights* and *Prodigies* which accompanied the *Divine* Presence, and they desired that God would speak to them no more in his Majesty and Greatness, lest they should die. There is such a disproportion between our *meaness* and his excellencies, that *Daniel*, though a *Favourite* of Heaven, yet his Comeliness was turn'd into corruption at the sight of a *Vision*. And the beloved Disciple fell down as dead at the appearance of *Christ* in his *Glory*. When the Eye gazes on the *Sun*, 'tis more tormented with the brightness than pleased with the beauty of it; But when the beams are transmitted through a coloured medium, they are more temperate and sweetned to the sight. The *Eternal* Word is cloathed with a robe of *Light*, which the more bright it is, the less visible it renders him to mortal eyes; but the *incarnate* Word is eclipsed and allayed by a *vail* of flesh, and so made accessible to us. God out of a tender respect to our frailty and fears, promised to raise up

a Prophet clothed in our nature, that we might comfortably and quietly receive his Instructions. Deu. 18.15.

2. *Guilt* makes us fearful of his Presence. The approach of God awakens the Conscience, which is his *spy* in our bosoms, and causes a dreadful *apparition* of Sin in its view. When *one* beam of Christs Divinity broke forth in the *miraculous* draught of fishes; *Peter* cries out, *Depart from me, for I am a sinful man, O Lord.* Holiness arm'd with terrors strikes a Sinner into consternation. Now when the Mind is shaken with a storm of fear, it cannot calmly attend to the counsels of Wisdom. But the Son of God appearing in our Nature, to expiate Sin and appease Divine Justice, we are encouraged to draw near to him, and sit at his feet, to hear the *words of eternal Life.* Thus God complied with our necessity, that with a freer dispensation we might receive the counsels of our Saviour. Luke 5.8.

3. He is qualified for his *Kingly* Office, by the *Union* of the *two* Natures in him. He must be God to conquer *Satan*, and convert the World. As eminent an act of Power was necessary to *redeem*, as to *create.* For although the *Supreme* Judge was to be satisfied by humble *Sufferings*, yet *Satan* who usurpt the Right of God, (for Man had no power to *alienate* himself) was to be subdued: having no just title, he was to be *cast out* by power. And no less than the Divine Power could accomplish our victorious rescue from him. In his love he pitied us, and his *holy Arm* got him the victory. He is the Author of *eternal Salvation*, which no inferiour agent could ever accomplish. 'Tis God alone *can overcome* *Death*, and him that *had the power of Death*, and bring us safely to Felicity. Joh. 12.22.
Luk. 11.38.
Isa. 63.9.
Heb. 7.23.
1st 2. 14.

Besides, our King must be *Man*, that by the excellency of his Example, He might lead us in the way of Life. The most *rational* Method to reform the World is, not only to *enact* Laws to be the Rule of vertuous *Actions*, but for Lawgivers to make Vertue honourable and imitable by their own practice. And to encourage us in the holy War against our enemies visible and invisible, 'twas congruous that the *Prince* of our Salvation should take the *Humane* Nature, and submit to the inconveniences of our *warfaring* state. As Kings when they design a glorious *Conquest*, go forth in Person, and willingly endure the hardships of a *military* condition, to animate their Armies. The Apostle tells us, that it *became him, for whom are all things, and by whom are all things, in bringing many sons to Glory, to make the Captain of their Salvation perfect through Sufferings*. God the great *Designer* of all things, foreseeing the Sufferings to which the *Godly* would be exposed in the world, ordained it as most convenient, that the Author of their Deliverance should by Sufferings obtain the Reward, that by his example he might strengthen and deliver those that suffer to the *end*. Again, the Son of God enter'd into our Family, and is not *ashamed to call us brethren*, to make his Scepter *amiable* to us. He exerciseth his Dominion with a *natural* and *sensible* touch of pity, he pardons our *failings* and puts a value on our *sincere* though *mean* Services, as an honour done to him. *Briefly*, In him there is a *combination* of Power and Love; The Power of the *Deity* with the tenderness and clemency of the *Humane* Nature. *He is the mighty God and Prince of peace. He is a King just and powerful against our enemies, but mild and gentle*

Heb. 2. 10.

Heb. 2. 11.

Isa. 6. 9.

Zec. 9.

to his People. He is willing to remove from us all the evils we cannot endure, our Sins and Sorrows; and able to convey to us all the Blessings we are capable to enjoy. In all his Glory He remembers that he is our Saviour. At the *Day of Judgment*, Tit.2.13. when He shall come with a train of mighty Angels, He will be as tender of Man, as when He suffered on the *Cross*. And from hence we may discover the excellency of God's contrivance in uniting the Divine and Humane Nature in our *Redeemer*, that He might have *ability* and *affection* to qualifie him for that great and blessed Work.

Thirdly, The *Divine* Wisdome appears in the designation of the Person. For God resolving to save *Man* in a way that is honourable to his Justice, it was expedient a Person in the Blessed *Trinity* should be put into a state of subjection, to endure the punishment due to Sin; But it was not convenient the Father should: For

1. He must then have been sent into the World, which is incongruous to the Relations that are between those glorious Persons. For as they subsist in a certain Order, so their Operations are according to the manner of their *subsistence*. The *Father* is from Himself, and the *first* motions in all things are ascribed to Him; the *Son* is from the *Father*, and all his *actions* take their rise from him. *The Son can do nothing of himself, but what he seeth the Father do.* Joh.5.19. The effecting our *Redemption* is refer'd to the Fathers Will as the *supreme* cause: our Saviour, upon his entrance into the world to undertake that work, declares, *I come to do thy will O God.* Upon this account the *Apostle* addresses his thanks to the Father *as the first Agent* in our Salvation: which is not to lessen

Hub.10.7.

Col.1.12.

lessen the glory of the Son and Spirit, but to signify that in the accomplishment of it, their working follows their being.

2. It was not fit that the *Father* should be *incarnate*, for He must then have sustained the part of a *Criminal*, and appear'd in that quality before the Supreme Judge : But this was not consonant to the order among the *Persons*. For although they are of equal Majesty, being *one* God, yet the Father is the *first* Person, and to him it belongs most congruously to be the *Guardian* of the Laws and Rights of Heaven, to exact Satisfaction for offences, and to receive Intercessions for the Pardon of the Penitent.

3. Neither was it fit that the *Third* Person should undertake that work. For besides the Sacrifice for *Propitiation*, it was necessary the *Divine* Power should be *exerted* to enlighten the Minds, and encline the Wills of men to receive the *Redeemer*, that the Benefits of his Death might be applied to them. Now the Redeemer is consider'd as the *Object*, and the Holy Spirit as the Disposer of the faculty to receive it. And in the *natural* order of things, the *object* must *exist* before the *operation* of the faculty upon it. There must be Light before the Eye can see it. So in the disposition of the causes of our Salvation, the Redeemer must be ordain'd, and Salvation purchas'd before the Divine Power is put forth to enable the Soul to receive it, and accordingly 'tis the Office of the Spirit, who is

Vid. Amyr.
de Trin.

Luke 1. 35.

the *Power of God*, and by whom the Father and the Son execute all things, to render *effectual* the Redemption procured by the *Son*.

Briefly, The *Mission* of the Persons is according to their

their *principle*. The Father sends the Son to acquire Salvation for us ; the Son sends the *Spirit* to apply it. Thus there is no disturbing of their *Sacred* order ; more particularly in appointing the Son to assume the *Humane* Nature, and to restore *lapsed* Man, the Wisdom of God is evident ; For by that,

1. The *Properties* of the *Sacred* Persons are preserved intire : the same *Title* is appropriated to both Natures in our *Redeemer*. His state on Earth corresponds with his state in Heaven. He is the *only* Son from Eternity, and the *first-born* in *time* : and the Honour due to the *eternal* and *divine*, and to the *temporal* but *supernatural* Sonship, is attributed to Him.

2. To unite the glorious *Titles* of Creator and Redeemer in the same Person. The *Father* made *the world by the Son*. By this *title* he had an *original* propriety in Man, which could not be extinguish't : Though we had forfeited our Right in Him, He did not lose his Right in us. Our contract with Satan could not *nullifie* it. Now 'twas *consonant* that the *Son* should be employed to recover his own, that the *Creator* in the beginning should be the *Redeemer* in the fulness of time. Heb. 1.2.

3. Who could more fitly restore us to Favour, and the Right of Children, than the *only begotten*, and *only beloved Son*, who is the singular and everlasting *object* of his Father's delight ? Our relation to God is an imitation and expression of Christs. He is a Son by nature, a Servant by condescension, we are Servants by *Nature*, and Sons by *Grace* and *Favour*. Our *Adoption* into the line of Heaven is by the purchase of his Blood. The Eternal Son Eph. 1. 5.
took

Rom. 8. 29. *took flesh, and was made under the Law, that we might receive the Adoption of sons.*

Who was more fit to repair the Image of God in Man, and to beautifie our Natures, that were defiled with Sin, than the Son who is *the express Image of his Fathers person*, and brightness and beauty it self? Who can better communicate the *Divine Counsels* to us, than the *Eternal Word*?

4. The Wisdom of God appears in making the Remedy to have a proportion to the cause of our Ruine; that as we fell in *Adam* our *Representative*, so we are raised by Christ, who is made the Head of our Recovery. The *Apostle* makes the comparison between the *first* and *second Adam*. Therefore
 1 Cor. 15. 22. *as by the offence of one Judgment came upon all to condemnation, even so by the righteousness of one, the free gift came upon all men to the justification of Life. For as by one Mans Disobedience many were made sinners, so by the obedience of one many shall be made righteous.*
 Rom. 5. 18, 19. *They are consider'd as Causes having the same respect to the effects produced by them. The effects are Sin and Righteousness, Condemnation and Justification. As the Disobedience of the first Adam is meritoriously imputed to all his natural Posterity, and brings Death upon all; so the Righteousness of the second is meritoriously imputed to all his spiritual Progeny, to obtain life for them. And as the carnal Adam by his Rebellion made forfeiture of our original Righteousness, and derives a corrupt nature to all that descend from him. So the spiritual hath by his Obedience purchased Divine Grace for us, that being the price without which so rich a treasure as Holiness could not be obtain'd. And from him there is a vital efficacy convey'd to re-*
 new

*Æmula ratio-
ne recuperavit
nes Deus,
Tertul.*

new his People. The same Spirit of Holiness which annointed our Redeemer, doth quicken all his race, that as *They have born the Image of the earthly, they may bear the Image of the heavenly Adam.* 1 Cor. 15. 49

5. The *Divine* Wisdom is visible in the manner whereby our *Redemption* is accomplished; that is, by the *Humiliation* of the Son of God. By this He did counterwork the Sin of Angels and Man. *Pride* *que eodem modo dissolvitur, quo constituitur.* is the poison of every Sin, for in every one, the Creature prefers his pleasure, and sets up his Will above Gods: but it was the special Sin of *Adam*. The Devil would have levell'd Heaven by an unpardonable usurpation; he said, *I will be like the Most High*: and Man was infected with his breath, (*you shall be like God*), and became sick of the same Disease. Now Christ that by the quality of the Remedy, he might cure our Disease in its *source* and *cause*, He applies to our *pride* an unspeakable *humility*.

Man was guilty of the highest *Robbery* in affecting to be equal with God, and the Eternal Son who was *in the form of God*, who was *equal to Him* in Majesty and Authority, without Sacriledg or Usurpation, he emptied himself by assuming the *Human* Nature in its *servile* state. *The Word was made Flesh*, the meanest part is specified, to signify the greatness of his *abasement*. Phil. 2. 6. There is such an *infinite* distance between God and flesh, that the condescension is as admirable as the contrivance. So great was the *malignity* of our *Pride*, for the cure of which such a profound *Humility* was requisite. By this he destroyed the John 1. 14. 1 Joh. 3. 8. first work of the Devil.

6. The Wisdom of God appears in ordaining
O
such

Isa. 55. 8.

such *contemptible*, and in appearance *opposite* means, to accomplish such glorious effects. The Way is as wonderful as the Work. That Christ by dying on the *Cross*, a reputed Malefactor, should be made our *eternal* Righteousness, that descending to the *grave*, He should bring up the *lost* World to Life and Immortality, is so incredible to our narrow Understandings, that He saves us, and astonishes us at once. And in nothing 'tis more visible, *That the Thoughts of God are as far above our thoughts, and his ways above our ways, as Heaven is above the Earth.* 'Tis a *secret in Physick* to compound the most noble Remedies of things destructive to Nature, and thereby make one Death victorious over another : But that *Eternal* Life should spring from Death, Glory from Ignominy, Blessedness from a Curse, is so *repugnant* to *Humane* Sense, that to render the *belief* of it easie, 'twas foretold by many *Prophecies*, that when it came to pass, it might be lookt on as the effect of God's *eternal* Counsel. The *Apostle* tells us that *Christ crucified was to the Jews a stumbling block, and to the Gentiles foolishness.* The grand *Sophies* of the world esteemed it absurd and unreasonable to believe, that He who was exposed to *Sufferings* could save others, but those who are *Called* discover that the *Doctrine* of Salvation by the *Cross* of Christ, which the world counted folly, is the great *Wisdom* of God, and most convenient for his end. A double reason is given of this *method*.

1 Cor. 1. 23.

ver. 24.

1. Because the *Heathen* world did not find and own God in the way of Nature. For after *That in*
 1 Cor. 1. 21. *the Wisdom of God the World by Wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.* The frame of the World is called
 the

the Wisdom of God; the name of the *Cause* is given to the *Effect*, in regard the *Divine* Wisdom is so clearly discovered there, as if it had taken a visible form, and had presented it self to the view of Men. But those who *professed themselves wise*, did not acknowledge the Creator: For some conceited the World to be *eternal*, others that it was the product of *chance*, and became guilty of the most *absolute* contradiction to Reason. For who can believe that one who is *blind* from his *birth*, and by consequence perfectly ignorant of all *Colours*, and of the Art of *Painting*, should take a bundle of *Pencils* into his Hand, and dipping them in *Colours* mixt and corrupted, *paint* a great Battel with that perfection in the *design*, propriety in the *colours*, distinction in the *habits* and *countenances*, as if it were not represented but present to the *Spectators*. Who ever saw a *Temple*, or *Pallace*, or any *regular* Building, spring from the *stony* bowels of a Mountain?

Rom. I. 22.

Yet some famous Philosophers *became thus vain* in their *imaginations*, fancying that the World proceeded from the *casual* concourse of *Atomes*. And the rest of them neglected to know God so far as they might, and to honour him so far as they knew. They debased the *Deity* by unworthy conceptions of his Nature, and by performing such acts of *Worship*, as were not fit for a *rational* Spirit to offer, nor for the *pure* Majesty of Heaven to receive. Besides, they ascribed his Name, Attributes and Honour to *Creatures*; not only the Lights of Heaven, and the *secret* Powers which they supposed did govern them, not only Kings, and Great Men, who were by their Authority raised above others, but the most despicable things in nature, Beasts and

Rom. I. 21.

Rom. 1. 23. Birds were the objects of their Adoration. They changed the Glory of the uncorruptible God, into an image made like to a corruptible man, and to birds, and four-footed beasts, and creeping things. A Sin so foul, that it betrayed them to brutish Blindness, and to the most infamous Lusts, natural and unnatural. Now since the most clear and open discovery of Gods Wisdom was ineffectual to reclaim the World, He was pleased to change his method. They neglected Him appearing in his Majesty, and he now comes cloathed with Infirmities: And since by natural light they would not see God the Creator, He is imperceptible to the light of Nature as Redeemer: The discovery of Him depends on revelation. The Wisdom of God in making the World is evident to every Eye, but in the Gospel 'tis Wisdom in a Mystery. The Deity was conspicuous in the Creation, but conceal'd under a vail of Flesh when he wrought our Redemption. He was more easily discover'd when invisible, than when visible: He created the World by Power, but restor'd it by Sufferings.

1 Cor. 2. 7.

1 Cor. 1.
27, 28, 29.

2. That the Honour of all might solely redound to him; God hath chosen the foolish things of the World to confound the wise; and the weak things of the World to confound the things that are mighty, and base things of the World, and things which are despised God hath chosen; yea, and things that are not, to bring to nought things that are, that no flesh should glory in his presence. Thus Moses, the Redeemer of Israel, was an Infant expos'd to the mercy of the Waters, drawn forth from an Ark of Bul-rushes, and not employed whilst he lived in the splendour of the Court, but when Banisht as a Criminal, and depriv'd of all power. And our Redeemer took not

on him the Nature of Angels, equal to Satan in power, but took *part of flesh and blood*, the more signally to triumph over that proud Spirit in the Humane Nature which was inferiour to his, and had been vanquish't by him in Paradise. Therefore he did not immediately exercise Omnipotent power to destroy him, but manag'd our weakness and infirmity to foil the roaring Lyon. He did not enter into the Combat in the glory of his Deity, but disguis'd under the Humane Nature, which was subject to Mortality. And thus the Devil is overcome in the same manner as he first got the Victory: for as the whole race of Man was Captivated by him in *Adam* their Representative, so Believers are victorious over him as the Tempter and Tormentor; by the Conquest that Christ their Representative obtain'd in the Wilderness, and on the Cross. And as our ruine was effected by the subtilty of Satan, so our recovery is wrought by the wisdom of God; who takes *the wise in their own craftiness*. The Devil excited *Judas* by avarice, the *Jews* by malice, and *Pilate* from reason of State, to accomplish the death of Christ, and he then seem'd to be Victorious; now what was more honourable to the Prince of our Salvation, than the turning the Enemies point upon his own breast, and by *dying to overcome him that had the power of Death*. This was signified in the first promise of the Gospel, where the Salvation of Man is inclos'd in the curse of the Serpent, that is the Devil cloathed with that figure, *It shall bruise thy Head; and thou shalt bruise his Heel*. That is, The Son of God should by Suffering in our *Flesh*, overcome the Enemy of Mankind, and rescue innumerable Captives from his *Tyranny*: Here the *Events* are most

Non ei Majestate natura sua, sed habitu nostra congregans, & nihil ei extorquens violento dominatus, sed suoperans lege justitia, Paulin.

1 Cor. 13.

Heb. 2. 14.

Gen. 3. 15.

most contrary to the probability of their *Cause*. And what is more worthy of God, than to obtain his ends in such a manner, as the Glory of all may be *in solidum* ascribed to Him.

7. The *Divine* Wisdom appears in laying the *design* of the Gospel in such a manner, as to provide for the *comfort*, and promote the *holiness* of Man. This is Gods *signature* upon all *heavenly* Doctrines, which distinguishes them from *carnal* Inventions, they have a direct *tendency* to promote his Glory, and the real *benefit* of the *rational* Creature: Thus the way of Salvation by Jesus Christ, is most fit as to *reconcile* God to Man by securing his Honour, so to *reconcile* Man to God by encouraging his Hope. Till this be effected, he can never be happy in *communion* with God: For that is nothing else but the *reciprocal* exercise of Love between God and the Soul. Now nothing can represent God as *amiable* to a guilty Creature, but his inclination to Pardon. Whilst there are apprehensions of *inexorable* Severity, there will be hard thoughts burning in the Breast against God: Till the Soul is released from terrors it can never truly love him. To extinguish our Hatred, He must conquer our Fears, and this He hath done by giving us the most undoubted and convincing Evidence of his Affections.

1 John 4.8, 9. 1. By contracting the most intimate *alliance* with Mankind. In this God is not only *lovely*, but *Love*; and his *Love* is not only *visible* to our Understandings, but to our Senses: The *Divine* Nature in Christ is joyned to the *Humane*, in an *union* that is not *typical* or *temporary*, but *real* and *permanent*.
 Joh. 1. Col. 1. *The Word was made Flesh. And in him dwells the Fulness*

Fulness of the Godhead bodily. Now as *Love* is an Affection of *Union*, so the strictest *union* is an Evidence of the greatest *Love*. The Son of God took the *Seed* of Abraham, the original element of our Nature, that our *interest* in Him might be more clear and certain. He stooped from the height of his Glory to our low embraces, that we might with more confidence lay hold on his Mercy. Heb.2.

2. By providing compleat *Satisfaction* to offended *Justice*. The guilty convinced Creature is restless, and inquisitive after a way to escape the wrath to come. For being under the apprehension that God is an incensed Judge, 'tis very sensible of the greatness and nearness of the danger, there being nothing between it and eternal Torments, but a thin vail of flesh. Now God hath prepared such a Satisfaction, as exceeds the guilt of Sin: that is a *temporary* act, but of infinite evil being committed against an *infinite* object; the Death of Christ was a *temporary* Passion, but of *infinite* value in respect of the subject; the honour of the Law is fully repaired, so that God is justly merciful, and dispenses *Pardon* to the glory of his *Righteousness*. He hath set forth his Son to be a Propitiation through Faith in his Blood, to declare his *Righteousness*, that he might be just, and the justifier of him who believes in Jesus. Rom.3.25. And what stronger Security can be given, that God is ready to pardon Man, upon his accepting the termes of the Gospel, than the giving his Son to be our *Atonement*? If the Stream swell so high as to overflow the Banks, will it stop in a descending Valley? Hath He with so dear an *expence* satisfied his Justice, and will he deny his Mercy to relenting and returning Sinners? This

This Argument is powerful enough to overcome the most obstinate Infidelity.

3. By the unspeakable Gift of his Son, he assures our hopes of Heaven, which is a Reward so great and glorious, that our guilty Hearts are apt to suspect we shall never enjoy it. We are secure of his Faithfulness, having his *infallible* Promise; and of his Goodness, having such a *Pledg* in our hands. Rom. 8. 32. As the *Apostle* argues, *If he hath given us his Son, will he not with him give us all things?* Will He give us the Tree of Life, and not permit us to eat of the Fruit of it? Is it conceivable that having laid the Foundation of our Happiness in the Death of his Son, an act to which his tender Affection seem'd so *repugnant*, that He will not perform the rest, which He can do by the meer signification of his Will? 'Tis an excellent encouragement St. *Austin* propounds from hence; *Securus esto accepturum te vitam ipsius, qui pignus habes mortis ipsius, &c.* Be assured thou shalt partake of his Life, who hast the Pledg of it in his Death. He hath performed more than He promised. 'Tis more incredible that the *Eternal* should die, than that a *mortal* Creature should live for ever.

In short, Since no *mortal* Eye can discover the Heavenly Glory, to convince us of the reality of the *invisible* state, and to support our departing Souls in their passage through the dark and terrible Valley, our Saviour rose from the Grave, ascended in our Nature to Heaven, and is the *model* of our Happiness: He is at the right Hand of God to dispense Life and Immortality to all that believe on Him. And what can be more comfortable to us, than the assurance of that Blessedness, which as it *eclipses* all

all the glory of the World, so it makes Death it self desirable in order to the enjoyment of it.

2. As the Comfort, so the Holiness of Man is most promoted in this way of our Redemption. Suppose we had been recovered upon easier terms, the evil of Sin would have been lessen'd in our esteem. We are apt to judg of the danger of a Disease from the difficulty of its Cure. *Hunger* is reputed a small trouble, (although if it be not satisfied 'twill prove deadly) because a small price will procure what may remove it. And the Mercy that saves us, had not appeared so great. He that falls into a *Pit*, and is drawn forth by an easie pull of the Hand, doth not think himself greatly obliged to the person that helpt him, though if he had remained there he must have perish'd. But when the Son of God hath suffered for us, more than ever one Friend suffered for another, or a Father for a Son, or than the strength and patience of an Angel could endure ; Who would not be struck with horror at the thoughts of that Poison which required such a dreadful Cure ? And the benefit we receive in so costly a way, is justly magnified by us. Now what is more apt to inflame our love to God, than the admirable expression of his Love to us, in that with the most precious Blood he ransom'd us from Hell ? How doth it endear Obedience, that God hath sacrificed his Son, to keep us from acts of hostility. So that the Grace of the Gospel is so far from indulging Sin, that it gives the most deadly wound to it. Especially when the *tenour* of the *new* Covenant is, That the Condemned Creature, in order to receiving Pardon, and the Benefits that are purchased, must receive the Benefactor with the most

intire consent for his Prince and Saviour. The Law of Faith requires us to submit to his Scepter, as well as to depend upon his Sacrifice. The Gospel is a conditional *Act of Oblivion*, that none may venture to sin upon confidence of Pardon.

And since the occasion of the *Fall* was from a conceit that Man could better his estate by complying with the Tempter, and obtain a more desirable Happiness in the Creature, than in the Favour of God: his Recovery is by revealing to him wherein true Blessedness consists; and giving him an assurance that he may obtain it. For Man will never subject himself to God as his Highest Lord, till he looks on him as his last End, and Sovereign Good. Now the Gospel offers to us the most effectual means, to convince Man of the folly of his choice, in making the Creature his Happiness. For the Son of God who was Heir of all things when He came into the world, was in the perpetual exercise of Self-denial. He lived a despised Life, and died an ignominious Death, to discover to us, That as the miseries of this Life can't make us miserable, so the good things of it can't make us happy. Besides, how is it possible that the wretched enjoyment of this World, should be the Blessedness for which He spent his Sweat, his Tears, his Blood. The rich price he laid down doth most powerfully convince us, That our Felicity is infinitely more valuable than all earthly things, and can be no less than the fruition of God himself. Thus the Divine Wisdom hath so ordered the way of our Salvation, that as Mercy and Justice in God, so Holiness and Comfort may be perfectly united in the reasonable Creature.

CHAP. VI.

Practical Inferences. A Superlative degree of Praise and Thankfulness due to God for the revelation of the Gospel. 'Tis not discovered by the Creation. 'Tis above the reach of Natural Reason. The Heathen World is intirely ignorant of it. 'Tis pure Grace that distinguishes one Nation from another, in sending the Gospel. Evangelical Knowledge deserves our most serious study. The Gospel exceeds all contemplative and practick Sciences. Contemplative in the greatness of its object, and the certainty of its principle. Practick in the excellency of its End, and the efficacy of the Means.

1. **W**Hat a Superlative degree of Praise and Thankfulness is due to God, for revealing his eternal and compassionate Counsel in order to our Salvation. The Fall of Man was so wounding and deadly, that only an *Infinite* Understanding could find out the means for his Recovery. And if that Mercy which mov'd the Lord to ordain the Remedy, had not discover'd it, a thick cloud of Despair had cover'd Mankind, being for ever unable to conceive the way of our Redemption. 'Tis a Mystery which eye hath not seen, nor ear heard, nor bath entred ^{1 Cor. 2.} into the heart of man to conceive. All *Humane* Knowledge is acquir'd by two sorts of Faculties; the *external* and *internal*. Of the *first*, Sight and Hearing are the most spiritual, and convey the knowledge of the most worthy objects. They are the *Senses* of Discipline, the other *three* are *immerst* in matter,

and are incapable to make such clear discoveries. Besides those impressions that are made on the senses, we may form some Ideas in the imagination; upon which the mind reflecting may argue and discourse: Thus far the light and vigour of the understanding can only go. So that the Apostle declares that the whole plot of the Gospel was without the compass of our most searching faculties: this will be evident by considering,

I. There was no discovery of it in the Creation: the Voice of the Heavens instruct us concerning the being of God, but not in the secrets of his Will. The œconomy of Mans Redemption is the merciful design of God, which hath no connection with the existence of the creatures, but depends only upon his good pleasure. 'Tis as impossible to read the Divine Decrees in the Volume of the World, as for the eye to discover a sound which hath neither Figure, Colour, nor visible motion. Besides, the Glorious Nature of God in three Persons, which is the foundation of this Mysterious Mercy, is not made known by the visible frame of the Universe. 'Tis true in all External Works the three Persons are equally concerned: being of one Essence, they are of one Efficacy, and the Essential perfections of the Deity as they concur, so they are evident in the production of all things. The first motive is Goodness, that which orders and directs is Wisdom: that which executes is Power. And the several ranks of Creatures, according to their state, reflect an honour on their Author. Things endued with life, declare him to be the fountain of Life, and intellectual creatures represent him to be the Father of Lights. But the personal being as Personal, operating nothing out of the Divine Nature,

Rom. I. 20.

ture, there is no resemblance in the World that expresses the Distinction, Propriety, and Singularity of the Persons, so as to discover them to the humane understanding. Those deeper Mysteries of the Deity are only made known by the Word of God.

2. Tis above the strain and reach of natural Reason to attain to the knowledge of it. There are seminal sparks of the *Law in the heart of Man*, some Rom. 2. 15. common principles of Piety, Justice, and Charity, without which the World would soon disband, and fall into confusion; but there is not the least presumption or conjecture of the contrivance of the Gospel. Though misery sharpens the mind, and makes it more ingenious to find out wayes of Deliverance, yet here Reason was utterly at a loss. How could it ever enter into the thoughts of the *Israelites* that by erecting a Brazen Serpent on a Pole, and looking towards it, the wounds made by the Fiery Serpents should be healed. And how could guilty Man find out a way to satisfy Infinite Justice by the Sufferings of a Mediator, and to heal the wounded spirit by believing on him. The most inquiring Reason, could never have thought of the Wonders of the Incarnation, that a *Virgin* should conceive, and a God be born, nor of the Death of the Prince of Life, and the Resurrection, and Ascension of the Lord of Glory. We may see how impossible it is for the natural understanding to discover the mystery of Redemption, when those that had the highest reputation for wisdom were ignorant of the Creation. The Philosophers were divided in nothing more, then in their account of the Worlds Original. Some imagin'd it to proceed from Water, others from Fire; some from Order, others from Confusion; some to

*Facilius inter
Hærolia
quam inter
Philosophos
conveniet, Se-
nec.*

be

be from Eternity, others in Time. If the Souls eye be so weakned as not to see that Eternal Power, which is so apparent in its effects, much less could it pierce into the Will, and free determinations of God, of which there is not the least intimation or shadow in the things that are made. This Wisdom comes from

Rom. 16. 25. above and *was hidden from Ages, and Generations.*

Ephes. 3. 4. 'Tis called the *Mystery of Christ*; he is the Object,

1 Tim. 3. 9. and Revealer of it. The *Mystery of Faith*, the discovery of which was by pure Revelation. The *Myste-*

Ephes. 1. 9. *ry of his Will*, an inviolable Secret till he was pleased to make it known. Were the humane understanding as clear as 'tis corrupt, yet it cannot by the strength of discourse arrive to the knowledge of it. Supernatural Revelation was necessary to discover it to the Angels. The thoughts of Men are a secret, into which the Creator alone hath right to enter, it being

2 Chr. 6. 30. his prerogative to search the heart.

The Angels conjecture only, from the dispositions of Men, from outward circumstances, from the Images in the Fancy, and from material impressions on the Blood and Spirits, what are the thoughts of the Heart: and much less can they discover the

Ephes. 3. 10. Counsel of God himself. The Apostle tells us *to Principalities and Powers in heavenly places, by the Church the manifold Wisdom of God is made known.* By the first coming of Christ, and the conversion of the World, the depths of the Divine Wisdom were opened, and there remains much undiscover'd, which his second coming shall gloriously make known. Before the first they understood not the foundation, til the second not the perfection of our recovery.

1 Cor. 2. 10. Briefly, the *Spirit that searches the mysterious Counsels of God*, is the alone Intelligencer of Heaven, that

reveals

reveals them to the world. And the more to incite us with sincere and humble Thankfulness to acknowledg this invaluable Mercy, it will be useful to reflect on the state of the Heathen world, who are intirely ignorant of this Mystery.

The Apostle describes the case of the *Gentiles* in such terms as argue it to be extreamly dangerous, if not desperate. *Their understandings were darkened, being alienated from the life of God, through the ignorance that is in them. They were without Christ, aliens from the Common-wealth of Israel, strangers from the Covenant of the Promise, without hope.* They had no sense of their misery, no expectation, nor desire of Mercy. Not only the barbarous and savage, but the polish'd and civiliz'd Nations are called *ἄσχοι*, being without the knowledg of the true God, and of a Saviour. *Philosophy* never made one Believer. And as the want of a Sovereign Remedy exposes a man that hath a mortal Disease to certain ruin; so the single Ignorance of the Gospel leaves men in a state of Perdition. 'Tis true, where the Faculties are not capable, or the Object is not revealed, God doth not impute the want of Knowledg as a crime. But Salvation is obtain'd only by the Covenant of Grace, which is founded in the Satisfaction of the Redeemer. And 'tis by *the knowledg of him that he justifies many.* God would have all men saved by coming to the knowledg of the Truth, that is the Doctrine of the Gospel, so called in respect of its excellency, being the most profitable that ever was reveal'd. The Infants of Believers are sav'd by special Priviledg, for the merits of Christ, without any apprehension of him. But others who are come to the use of Reason, and made partakers of Blessedness by the

Know-

Ephes. 2. 12.

Isa. 53. 11.

1 Tim. 2. 4.

Joh. 17. 3.

Knowledg of God in Christ. *This is Life eternal, to know thee to be the only true God, and Jesus Christ, whom thou hast sent.* The Sun quickens some creatures by its *vital* Influences, which are buried in the caves of the Earth, and never see the Light. But the *Sun of Righteousness* illuminates all whom he saves. What degree of Knowledg is necessary of the Dignity of his Person, and the Efficacy of his Mediation, I cannot determine; But that the Heathens, who are absolutely strangers to the only means of our recovery, and do not believe on God reconciled in the Son of his Love, should partake of Saving Mercy; I do not see any thing in the Gospel (which is the revelation of God's Will concerning our Salvation) upon which to build a rational Hope. Indeed if any Heathen were seriously penitent, God is so merciful, that He would rather dispatch an Angel from Heaven, saying, *Deliver him from going down into the pit, I have found a ransom,* or by some other extraordinary way instruct him in the necessary knowledg of our Saviour, than suffer him to perish to the prejudice of his Mercy. But Repentance as well as Forgiveness is purchased & dispensed alone by our Saviour. And that any received this benefit, who are intirely ignorant of the Benefactor we cannot tell. Now this should raise our esteem of the *discriminating* favour of God to us.

Act. 5. 31.

What a flood of Errors and Miseries cover'd the Earth, when the *Grace of God that brings Salvation first appeared.* The *Deluge* was universal, and so was the Destruction. Those that were most renowned for Wisdom, the Philosophers of *Greece*, and the Orators of *Rome*, were swallowed up, only
the

the Church of Christ is triumphant over the merciless waters. When *Noah* from the top of the Mountain saw the sad remains of that dreadful Inundation, what a lively sense of Joy possess his breast?

As Misery is heightened, so Happiness is set off by comparison: Not that there is any regular content to see the destruction of others; but the sense of our

own preservation from a common ruine, raises our joy to its highest elevation. The *first* work of *Noah* after his deliverance was to build an Altar on which to offer the Sacrifices of Thanksgiving to his Preserver. We should imitate his Example.

How many Nations unknown to our world remain in the Darkness, and Shadow of Death, now the Day-spring from on High hath visited us. This special Favour calls for special Thankfulness. Were there any qualities in us to encline God to prefer us before others, it would lessen our esteem of the Benefit. But this distinguishing Mercy is one of those *free* Acts of God, for which there is no reason in the objects on which they are exercised. *St. Austin* calls it, *Profundum Crucis*. As the lowest part of the Cross is under ground unseen, but the upper part is exposed to sight: So the *effects* of Divine *Predestination*, the fruits of the Cross, are visible, but the Reasons are not within our view. When *God divided the world*, and chose *Israel* for his Heritage to receive the Promise of the *Messiah*, and left the rest in thick and disconsolate darkness, there was no apparent cause of this inequality; for they all sprang from the same corrupt root, and equally deserv'd a *final* rejection. There was no singular good in them, nor transcendent evil in others. The unaccountable Pleasure of God was the *sole* motive

Est miser nemo nisi comparatus.

*Non quia re-
xars quen-
quam est since-
ra voluptas;
Sed quibus ipse
malis careas,
quia cernere
suave est; Lu-
cret.*

*Quare ergo
illi datum est,
& illi non da-
tum? Non
me piget di-
cere, hoc est
profundum
Crucis.
Admiracione
exclamare
possum,
disputatione
demonstrare
non possum,
quam magni-
fica sunt
opera tua
Domine. Aug.
De Verb. Apo-
stol. Sermon. 7o*

Luke

of the different Dispensation. Our Saviour breaks forth in an *extasie* of Joy, *I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these things from the wise & prudent, and revealed them unto babes; even so Father, for so it seemed good in thy sight.*

Mat. 13. 11.

'Tis the Prerogative of God to reveal the secrets of the Kingdom to whom he pleases. 'Tis an *act* of pure Grace, putting a difference between one Nation and another, with the same liberty, as in the Creation of the same indigested matter He form'd the Earth, the dregs of the Universe, and the Sun and Stars the ornaments of the Heavens, and the glory of the visible World. How can we reflect on our Spiritual Obligations to Divine Grace without a rapture of Soul? The corruption of Nature was universal, our Ignorance as perverse, and our Manners as profane as of other Nations, and we had been condemn'd to an eternal Night, if the Light of Life had not graciously shin'd upon us. This should warm our hearts in affectionate acknowledgments to God, *Who hath made known to us the riches of*

Col. 1. 26, 27

the glory of this mystery amongst the Gentiles; and with that revelation the concomitant power of the Spirit, to translate us from the kingdom of darkness into the Kingdom of his dear Son. If the Publication of the Law by the Ministry of Angels to the Israelites were such a Priviledg that 'tis reckon'd their peculiar Treasure: He hath shewed his Statutes unto Israel; He hath not dealt so with any Nation; What is the revelation of the Gospel by the Son of God Himself? For although the Law is obscured and defaced since the Fall, yet there are some ingrafted Notions of it in the humane Nature, but there is not the least suspicion of the Gospel. The Law discovers our Mise-

Psal. 147.
19, 20.

ry,

ry, but the Gospel alone shews the way to be delivered from it. If an Advantage so great and so precious doth not touch our hearts; and in possessing it with joy, we are not sensible of the engagements the Father of Mercies hath laid upon us, we shall be the ungratefullest wretches in the world.

2. This incomprehensible Mystery is worthy of our most serious thoughts and study, that we may arrive to a fuller knowledge of it. And to incite us, it will be fit to consider those excellencies, which will render it most desirable. Knowledge is a quality so eminent, that it truly enobles one Spirit above another. As Reason is the singular Ornament of the humane Nature, whereby it excels the Brutes, so in proportion Knowledge, which is the perfection of the Understanding, raises those who are possessors of it, above others that want it. The Testimony of Solomon confirms this, *Then I saw that Wisdom excels Folly as far as Light excelleth Darkness.* Eccles. 2. 13. And according to the nature and quality of the Knowledge, such is the advantage it brings to us. Now the Doctrine of the Gospel excels the most noble Sciences, as well contemplative as practick: it excels the contemplative in the sublimity of the object, and in the certainty of its Principle.

1. In the sublimity and greatness of the Object: and it is no less then the highest design of the eternal Wisdom, the most glorious work of the great God. In the Creation his foot-steps appear, in our Redemption his Image: In the Law his Justice and Holiness, but in the Gospel all his Perfections shine forth in their brightest luster. The bare theory of this enriches the mind, and the contemplation of it affects the Soul, that is conversant about it, with the highest admiration and the most sincere and lasting delight.

Neque enim
quicquam ha-
bet in se, hujus
materiæ tra-
ctatio pulchri-
us, cum cuncta
habeat futura
usui, quam
quod homines
magnificentiâ
suâ detinet, nec
mercede s. d.
miraculo coli-
tur. *Senec.*

1. It affects the Soul with the highest admiration. The strongest Spirits cannot comprehend its just greatness: the understanding sinks under the weight of Glory. The Apostle who had seen the light of Heaven, and had such knowledg as never any man before; yet upon considering one part of the Divine Wisdom, breaks forth in astonishment, *Oh the depth of the riches of the Wisdom and Knowledge of God! how unsearchable are his Decrees, and his waies past finding out!* 'Tis fit when we have spent the strength of our minds in the consideration of this excellling object, and are at the end of our subtilty, to supply the defects of our Understandings with Admiration. As the *Psalmist* expresses himself, *Lord; how wonderful are thy thoughts to us-ward!* The Angels adore this glorious Mystery with an humble Reverence. The admiration that is caused by it, is a principal delight of the Mind: 'Tis true, the wonder that proceeds from Ignorance (when the cause of some visible effect is not known) is the imperfection and torment of the spirit, but that which ariseth from the knowledg of those things which are most above our conception and our hope, is the highest advancement of our Minds, and brings the greatest satisfaction to the Soul. Now the contrivance of our Redemption, was infinitely above the sight of Reason, and our expectation. *When the Lord turned the captivity of Sion, they were as in a dream:* The way of accomplishing it was so incredible, that it seem'd rather the picture of Fancy, than a real Deliverance. And there is far greater reason that the rescuing of us from the Powers of Hell, and the restoring us to Liberty and Glory by Christ, should raise our wonder.

1 Pet. 2. 9.

The Gospel is called a *marvellous Light*, upon the account

account of the objects it discovers. But such a perverse judgment is in men, that they neglect those things which deserve the highest admiration, and spend their wonder on meaner things. Art is more admir'd than Nature: a counterfeit Eye of *Christal*, which hath neither sight nor motion, than the living Eye, the Sun of the little world, that directs the whole Man. And the effects of Nature are more admir'd, than the sublime and supernatural works of Grace. Yet these infinitely exceed the other. The World is the work of Gods hand, but the Gospel is his plot, and the chiefest of all his waies. What a combination of Wonders is there in the great Mystery of Godliness? That He who fills Heaven and Earth should be confin'd to the Virgins Womb; that Life should die, and being dead revive; that Mercy should triumph without any disparagement to Justice: these are Miracles that transcend all that is done in Nature.

And this appears by the judgment of God himself, who best knows the excellency of his own works. For whereas upon the finishing the first Creation, he ordain'd the *Seventh* Day, that reasonable Creatures might more solemnly ascribe to him the Glory of his Attributes, which are visible in the things that are made; he hath upon the completing our Redemption, by the rising of Christ from the Dead, made the *First-Day* Sacred for his Service and Praise, there being the clearest illustration of his Perfections in that Blessed Work. God is more pleas'd in the contemplation of the *new* World, than of the *old*. The latter by its extraordinary Magnificence hath lessen'd the dignity of the former, as the greater Light obscures the less. Therefore the

Sab.

Sabbath is changed into the *Lords-Day*. And what a just reproach is it to Man that he should be inobservant and unaffected with this glorious Mercy, wherein he may alwaies find new cause of Admiration. O Lord, how great are thy Works! and thy Thoughts how deep! a brutish man knoweth not, neither doth a fool understand this. The admiring of any other thing in comparison of this Mystery, is the effect of Inconsideration, or Infidelity.

Psal.92.5,6.

2. It produces the most sincere and lasting pleasure. As the taste is to meat, to allure us to feed for the support of our bodies; that is delight to Knowledge, to excite the mind to seek after it. But its vast capacity can never be satisfied with the knowledge of inferior things. The pleasure is more in the acquisition, than in the possession of it. For the mind is diverted in the search, but having attained to that knowledge which cannot fill the rational appetite, 'tis disgusted with the fruits of its travel, and seeks some other object to relieve its languor. From hence it is, that variety is the spring of delight, and pleasure is the product of novelty. We find the pleasure of the first taste in learning something new, is alwayes most sensible. The most elegant compositions, and excellent discourses, which ravish at the first reading, yet repeated often are nauseous and irksome. The exercise of the mind on an object fully known, is unprofitable, and therefore tedious: whereas by turning the thoughts on something else, it may acquire new knowledge. But the Apostle tells us that the Mystery of our Redemption contains all the *Treasures of Wisdom and Knowledge*, to intimate their excellence, and abundance: the *unsearchable riches of Grace are laid up in it*. There is infinite variety

Col.2.

riety and perpetual matter for the inquiry of the most excellent understanding: no created reason is able to reach its height or sound its depths: by the continual study, and increase in the knowledge of it, the mind enjoys a persevering pleasure, that far exceeds the short vehemence of sensual delights.

2. It excels other Sciences in the certainty of its Principle; which is divine Revelation. Humane Sciences are built upon uncertain maxims, which being admitted with precipitation, and not confirm'd by sufficient Experiments, the Mind can never fully acquiesce in them. Those Doctrines which were esteemed in one Age, the vanity of them is discovered in another. *Modern Philosophy* discards the *Antient*. But the Doctrine of Salvation is the *Word of Truth*, its original is from Heaven, it bears the *characters* and marks of its Divine descent. 'Tis confirmed by the *Demonstration of the Spirit, and of Power*. 'Tis alwaies the same, unchangeable as ^{1 Cor. 2. 4.} God the Author, and Christ the Object of it, who is the same *yesterday, to day, and for ever*. And the ^{Heb. 13.} knowledg which the sincere and enlightned Mind hath of it, is not uncertain opinion, but a clear, solid and firm apprehension. 'Tis a *Contemplation of the Glory of God with open face*. This appears by ^{2 Cor. 3. 18.} the *effects* it produces in those that have received the true *tincture* of it in their Souls, they despise all things which *carnal* Men admire, in comparison of this inestimable Treasure.

2. The *Doctrine* of the Gospel exceeds all *practic* Sciences in the excellency of its end, and the efficacy of the means to obtain it.

The end of it is, The Supreme Happiness of Man: the restoring of him to the Innocence and
Excellency.

Excellency of his *first* state. And the means are appointed by *infinite* Wisdom, so that the most insuperable *obstacles* are removed: and these are the Justice of God that condemns the guilty, and that strong and obstinate aversion which is in corrupted man from true Felicity. Here is a Mediator reveal'd, who is *able to save to the uttermost*: who hath quencht the Wrath of God by the Blood of his Divine Sacrifice: who hath expiated Sin by the value of his Death, and purifies the Soul by the vertue of his Life, that it may consent to its own Salvation. No less than a *Divine Power* could perform this work. From hence the *superlative* excellency of *Evangelical* Knowledg doth arise: all other Knowledg is unprofitable without it, and that alone can make us perfectly blessed; *This is Life eternal, to know thee, and Jesus Christ whom thou hast sent.* I will briefly consider how ineffectual all other Knowledge is, whether *Natural, Political, or Moral*, to recover us from our Misery.

Heb. 7. 25.

Joh. 17. 3.

Ecclef. 1.

The most exact insight into *Natural* things leaves the Mind blind and poor, ignorant of Happiness, and the way to it. *Solomon* who had an extraordinary measure of *Natural* Knowledg, and was able to set a just price upon it, tells us that the *increase of knowledg was attended with proportionable degrees of sorrow*. For the more a man knows, the more he discerns the insufficiency of that knowledg to supply his defects, and satisfie his desires. He was therefore weary of his Wisdom, as well as of his Folly. The *Devils* know more than the profoundest *Philosophers*, yet their Knowledge doth not *alleviate* their Torments. 'Tis so far from directing how to escape misery, that it will more expose to it, by enlarging the Faculties, and making them more capable of Torment. 'Tis the observation of St.

Ambrose

'Ambrose, that when God discovered the Creation of the World to *Moses*, He did not inform him of the greatness of the Heavens, the number of the Stars, their *Aspects* and *Influences*; whether they derive their light from the *Sun*, or have it inherent in their own bodies; from whence *Eclipses* are caused; how the *Rainbow* is painted; how the *Winds* fly in the *Air*, or the causes of the *ebbing* and *flowing* of the *Sea*; but so much as might be a foundation of Faith and Obedience, and left the rest, *Quasi marcescentis sapientie vanitates*, as the vanities of perishing wisdom. The most knowing *Philosopher* though encompassed with these sparks, yet if ignorant of the Redeemer, shall lie down in sorrow for ever.

Ambros. P.6.

Hexam. c.2.

Isa.

And as natural, so political Knowledge in order to the governing of Kingdoms and States, hath no power to confer happiness upon man. It concerns not his main interest, tis terminated within the compass of this short life, and provides not for Death, and Eternity. The Wisdom of the World is folly in a disguise, a specious Ignorance, which although it may secure the temporal state, yet it leaves us naked and exposed to Spiritual enemies which war against the Soul. And all the moral knowledg which is treasured up in the Books of the Heathens, is insufficient to restore man to his original integrity and felicity. Reason sees that Man is ignorant, and guilty, mortal, and miserable, that he is transported with vain passions, and tormented with accusations of Conscience, but it could not redress these evils. Corrupt Nature is like an imperfect Building that lies in rubbish, the imperfection is visible, but not the way how to finish it, for through ignorance of the first design, every one follows his own fancy, whereas when the Ar-

R

chitect

Sapiens cum
 Diis ex pari
 vivit. Deorum
 Socius, non
 Supplex, Con-
 troversiam
 facit Diis de
 Felicitate.
Sent.

chitect comes to finish his own project, it appears regular and beautiful. Thus the various directions of Philosophers to recover fallen Man out of his ruines, and to raise him to his first state, were vain. Some glimmerings they had, that the happiness of the reasonable nature consisted in its union with God, but in order to this they propounded such means as were not only ineffectual, but opposit. Such is the pride and folly of carnal wisdom, that to bring God and Man together, it advances Man, and depresses God. The *Stoicks* ascribed to their Wiseman those prerogatives whereby he equall'd their Supreme God. They made him the architect of his own vertue and felicity, and to vie with *Jupiter* himself, to be one of his *Peers*. Others reduced the Gods to live like Men, and Men like Beasts, by placing happiness in sensual pleasures. Thus instead of curing, they fomented the hereditary, and principal Diseases of mankind, Pride, and Concupiscence, which at first caus'd the separation of man from God, and infinitely increas'd the distance between them. For what sins are more contrary to the Majesty and Purity of God than Pride, which robs him of his Excellency; and carnal lust, which turns a man into a beast. Besides, all their inventions to expiate sin, to appease the Deity and make him favorable, to calme the Conscience, were frivolous and unprofitable. And their most generous principles, and accurate Precepts, were short of that purity and perfection werewith moral duties are to be perform'd to God and men. Briefly, they wasted their Candle in vain, in searching for the way to true happiness. But God who created Man for the enjoyment of himself, hath happily accomplisht his eternal Decree, by the work
of

of our Redemption, wherein his own Glory is most visible. And the Gospel which reveals this to us, humbles whom it justifies, and comforts those that were condemned : it abases more then the Law, but without despair, and advances more then Nature could, but without presumption. The Mediator takes away the guilt of our old sins, and our inclination to new sins : we are not only pardoned but preferred, made *Heirs of God, joynt-Heirs with Christ*. For these reasons the Apostle sets so high a value upon the Heavenly Doctrine, that reveals a Saviour to the undone World. *He desired to know nothing but Jesus Christ, and him Crucified*. He despised all Pharisaical and Philosophical Learning *in comparison of the Excellency of the Knowledge of Christ Jesus*. Other knowledge swells the mind and increases the esteem of our selves, this gives us a sincere view of our state. It discovers our misery in its causes and the Almighty Mercy that saves us. Other knowledge enlightens the understanding, without changing the heart, but this inspires us with the love of God, with the hatred of sin, and makes us truly better. In seeking after other knowledge, the mind is perplexed by endless inquiries : here 'tis at rest, as the wavering Needle is fixt when turn'd to its beloved Star. Ignorance of other things may be without any real damage to us ; for we may be directed by the skilful how to preserve Life and Estate. But this Knowledge is absolutely necessary to Justifie, Sanctifie, and Save us. All other knowledge is useles at the hour of death, then the richest stock of Learning is lost, the vessel being split wherein the treasure was laid ; but this Pearl of inestimable price, as 'tis the ornament of our prosperity, so 'tis the support of our adversity : A little

ray of this is infinitely more desirable, then the light of all humane Sciences in their lustre and perfection.

And what an amazing folly is it, that men who are possess'd with an earnest passion of knowing, should waste their time and strength in searching after these things, the knowledge of which can't remove those evils which oppress them, and be careless of the saving knowledge of the Gospel. Were there no other reason to diminish the esteem of earthly knowledge, but the difficulty of its acquisition, that error often surprises those who are searching after truth, this might check our intemperate pursuit of it. Sin hath not only shortned our understandings, but our lives, that we cannot arrive to the perfect discovery of inferior things. But suppose that one by his vast mind should comprehend all created things, from the Centre of the Earth to the Circumference of the Heavens, and were not savingly enlighten'd in the Mystery of our Redemption, with all his knowledge he would be a prey to Satan, and increase the triumphs of Hell. The Historian upbraids the *Roman* luxury, that with so much cost and hazzard they should send to foreign parts, for Trees that were beautiful but barren, and produc'd a shadow only without fruit. With greater reason we may wonder that men should with the expence of their precious hours purchase barren curiosities, which are unprofitable to their last end. How can a condemned Criminal, who is in suspense between Life and Death, attend to study the secrets of Nature and Art, when all his thoughts are taken up how to prevent the execution of the Sentence? and 'tis no less than a prodigy of madness, that men who have but a short and uncertain space allowed them to escape the wrath to come, should rack their

brains

*Quis non miretur umbra
tantum gratia ex alieno
petitam orbe.
Plin.*

brains in studying things impertinent to salvation, and neglect the Knowledge of a Redeemer. Especially when there is so clear a Revelation of him? *The righteousness of Faith doth not command us to ascend to the Heavens, or descend into the deep to make a discovery of it, but the Word is nigh us that discovers the certain way to a happy immortality.* Seneca a Philosopher, and a Courtier, valued his being in the world only upon this account, that he might

Rom. 10. 6, 7.

Senec. pref. 1.
nat. quest.

contemplate the Starry Heaven. He only saw the visible beauty of the Firmament, but was ignorant of the Glory within it, and of the way that leads to it, yet to our shame he speaks, that the sight of it made him despise the Earth, and without the con-

Quid erat cur in numero viventium me positum esse gauderem? an ut cibos et potum percolarem? ut hoc Corpus Casurum, ac fluidum, periturumque nisi subito impleatur sarcinem? ut viverem? ut agra minister? ut mori timerem cui omnis nascimur? detrahe hoc inestimabile bonum, non est vita tanti ut sudem, ut astuem, O quam contempta res est homo nisi supra humana se erexerit!

templation of the Celestial bodies, he esteem'd his continuance in the World not the life of a Man, but the toil of a Beast. But what transports had he been in, if he had been acquainted with the contrivance of our Redemption, the admirable order of its parts, and the beauty that results from the composition of the whole. *But we that with open face may in the Glass*

2 Cor. 3. 18.

of the Gospel behold the Glory of the Lord, turn away our eyes from it to vanity. Here the complaint is more just, *Ad sapientiam quis accedit? quis dignam judicat nisi quam in transitu noverit?* we content our selves with slight and transient glances, but do not seriously and fixedly consider this blessed design of God, upon which the beginning of our happiness in this, and the perfection of it in the next life is built. Let us provoke our selves by the example of the Angels who are not concern'd in this Redemption as

man.

1 Pet. I. 12.

man is, for they continued in their fidelity to their Creator, and were alwayes happy in his favour; and where there is no alienation between parties, reconciliation is unnecessary; yet they are Students with us in the same Book, and unite all their powers in the contemplation of this mystery: they are represented stooping to pry into these secrets, to signify their delight in what they know, and their desire to advance in the knowledge of them. With what intention then should we study the Gospel, who are the Subject and end of it.

CHAP.

CHAP. VII.

The simple Speculation of the Gospel not sufficient without a real Belief, and Cordial Acceptance. The Reasons why the Jews and Gentiles conspir'd in the contempt of it. How just it is to resign up the Understanding to Revelation. God knows his own Nature and Will, and cannot deceive us. We must believe the things that are clearly revealed, though we do not understand the manner of their existence: Although they are attended with seeming contradictions. No Article of Faith is really repugnant to Reason. We must distinguish between things incomprehensible, and inconceivable. Between corrupt and right Reason. How Reason is subservient to Faith. Humility and Holiness qualify for the belief of the Gospel-mysteries. A naked belief of Supernatural Truths is unprofitable for Salvation. An effectual Assent that prevails upon the Will, and renders the whole Man obsequious, is due to the quality of the Gospel-Revelation.

THe simple Speculation of this glorious Mystery will be of no profit without a real belief of it, and a cordial acceptance of Salvation, upon the terms which the *Divine* Wisdom prescribes. The Gospel requires the Obedience of the Understanding, and of the Will; unless it obtains a full possession of the Soul, there is no saving efficacy derived from it. And such is the *sublimity* and purity of the *Object*, that till Reason is sanctified, and subdued, it cannot sincerely entertain it. I will therefore distinctly

distinctly consider the opposition which *carnal Reason* hath made against it, and shew how just it is, that the *Humane Understanding* should with reverence yield up it self to the Word of God, that reveals this great *Mystery* to us.

- 1 Cor. 1. The *Apostle* tells us, that *Jews* and *Gentiles* conspired in the contempt of the Gospel. Reason cannot hear without great astonishment, for the appearing contradiction between the terms, that God should be made Man, and the Eternal die. The *Jews* esteem'd it an intolerable Blasphemy, and without any Process of Law were ready to stone the Lord Jesus, *That being a man, he should make himself equal with God.* And they upbraided him in his Sufferings that he could not save himself. *If he be the King of Israel, let him come down from the Cross, and we will believe on him.* The *Gentiles* despised the Gospel as an absurd ill-contrived Fable. For what in appearance is more unbecoming God, and injurious to his Perfections, than to take the frail garment of Flesh, to be torn and trampled on. Their *natural Knowledge* of the Deity enclin'd them to think the *Incarnation* impossible. There is no resemblance of it in the whole compass of Nature. For *natural Union* supposes the parts incompleat, and capable of Perfection by their joyning together: But that a Being infinitely perfect should assume by personal Union a nature inferiour to it self, the Heathens lookt on it as a Fable forg'd according to the model of the fictions concerning *Danae*, and *Antiope*. And the Doctrine of our Saviours Death on the Cross they rejected as an impiety contumelious to God. They judg'd it inconsistent with the Majesty and Happiness of the Deity, to ascribe to Him

Negant Deo
dignum, ut
homo fieri
vellet, seque
infirmirate
carnis onera-
ret, ut passio-
nibus, ut do-
loribus, ut
morti se ipse
subjiceret.
Last.

Orig. contra
Cell.

Him that, which is the punishment of the most guilty and miserable. In the account of carnal Reason they thought more worthily of God by denying that of Him, which is only due to the worst of men. *Celsus*, who with as much Subtily as Malice, urges all that with any appearance could be objected against our Saviour, principally insists on his Poverty and Sufferings, the Meanness and Misery of his condition in the world. 'Twas fit, saith he, that the Son of God should appear as the *Sun*, which renders it self conspicuous by its own light: But the Gospel having declared the Word to be the Son of God, relates that he was a man of Sorrows, that had no power to defend himself, and was deserted by his Father and Followers, scourged with Rods, and shamefully executed. He could not reconcile so many things that seem'd utterly incompatible, as Sovereignty and Servitude, Innocence and Punishment, the lowest of humane Miseries, Death, with the highest of divine Honours, Adoration. Briefly, Nothing was more contrary to Flesh and Blood, than to believe that person to be the Redeemer of the World, who did not rescue himself from his Enemies, and to expect Immortality from him that was overcome by Death. Now the Causes of this Infidelity are,

Orig. contra Cels. Lib. 1.

κέλος
ὁνειδίζει τῷ
σωτῆρι
ἐπὶ τῷ
πάθει, ὡς
μὴ βοηθῇ
ἑνὶ τῷ
παισι,
ἢ μὴ δυνή-
σεται αὐτῷ
βοηθῆσαι.

1. The Darknes of the Mind, which is so corrupted by Original *Pravity*, that it cannot behold Heavenly Mysteries in their proper light, so as to acquiesce in the truth of them. *The natural man* receives not the things of the Spirit of God; for they are foolishness to him, and he cannot know them; because they are spiritually discerned. There is no proportion between the Natural Understanding and Super-

1 Cor. 2. 14.

Supernatural Truths. For although the *rational* Soul is a Spirit, as 'tis distinguish'd from *corporeal* Beings, yet till 'tis purged from Errour, and vitious Affections, it can never discover the Divinity of things Spiritual, so as to embrace them with certainty and delight. As there must be a Spirit of Revelation to unveil the object, so of Wisdom to enlighten the eye, that it may be prepar'd for the reception of it. As Heaven is only seen by its own Light, So Christ is by his own Spirit. Divine Objects, and Faith that discerns them are, of the same original, and of the same quality. The natural Understanding, as the effects declare, is like the Funeral Lamps which by the Antients were put into Sepulchers, to guard the ashes of their dead Friends, which shine so long as they are kept close, a thick moist vapour feeding them, and repairing what was consum'd : but in opening the Sepulchres, and exposing them to the free air, they presently faint and expire. Thus *natural* Reason whilst conversant in things below, and watching with the dead, that is in the *Phrase* of the Antients, studying the Books of Men who have left the world, it discovers something, although 'tis rather a Twilight than clear; But when 'tis brought from the narrow sphere of things sensible, to contemplate the immensity of things Spiritual and Supernatural, its light declines, and is turn'd into darkness.

2. The Pride of the *Humane* Understanding, which disdains to stoop to the height of these mysteries. 'Tis observable, that those who most excell'd in *Natural* Wisdom, were the greatest despisers of *Evangelical* Truths. The proud Wits of the World chose rather to be Masters of their own, than Scholars

to

Ephes. i. 17.

Porphyrius,
Julianus,
Maximus,
Hierocles.

to another. They made Reason their Supreme Rule, and *Philosophy* their highest Principle, and would not believe what they could not comprehend. They derided *Christians* as captives of a blind Belief, and their Faith as the effect of Folly; and rejected Revelation, the only means to convey the knowledge of Divine Mysteries to them. Therefore the *Apostle*, by way of upbraiding, enquires, *Where is the wise man? Where is the Scribe? Where is the Disputer of this world? God hath made the wisdom of the world foolishness.* As those who are really poor, and would appear rich in the Pomp of their Habits and Attendants, are made poorer by that expence; so those who were destitute of true Wisdom, and would appear wise in making Reason the Judge of Divine Revelation, and the last resolution of all things, by that false affectation of Wisdom, they became more foolish: By all their Disputes against the appearing absurdities of the Christian Religion, they were brought into a more learned Darkeness.

*Soli rationi
cedo.*
Εἰς τοὺς
ὀπίσθους
ἐθεν ἁμῶν
ἡ τῆς λόγου
πείθεσθαι
Plato.
1 Cor. 1. 19,
20.

3. The prejudices which arose from *Sensual* Lusts hindered the Belief of the Gospel. As the *carnal* Understanding rebels against the sublimity of its Doctrine, so the *carnal* Appetite against the purity of its Precepts. And according to the Dispositions of Men from whence they act, such light they desire to direct them in acting. The Gospel is a *Mystery of Godliness*, and those who are under the love of Sin, cherish an affected Ignorance, lest the Light should enflame Conscience, by representing to them the deadly guilt that cleaves to Sin, and thereby make it uneasy. This account our Saviour gives of the Infidelity of the world, *That men love darkness rather than light, because their deeds are evil.* And

Joh. 3. 19.

that this was the real cause, what ever was pretended, is clear, in that the *Gentiles* who opposed Christ, adored those impure Deities, whose infamous Lusts were acknowledged by them. And with what colour then could they reject our Redeemer because crucified? As if Vice were not more incompatible with the Deity, than Sufferings.

Now though Reason enslav'd by prejudice, and corrupted by Passion, despises the Gospel, yet when 'tis enlightned by Faith, it discovers such a wise *economy* in it, that were it not true, it would transcend the most noble created Mind to invent it: 'Tis so much above our most excellent Thoughts, that no *Humane* Understanding would ever attempt to feign it, with confidence of persuading the world into a Belief of it. How is it possible that it should be contriv'd by *natural* Reason, since no man can believe it sincerely when 'tis reveal'd, without a *supernatural* Faith. To confirm our Belief of these great and saving Mysteries, I will shew how just it is, that the Understanding should resign itself to Divine Revelation which hath made them known. In order to this, we must consider,

I. There are some Doctrines in the Gospel, the Understanding could not discover, but when they are reveal'd, it hath a clear apprehension of them upon a rational account, and sees the *characters* of Truth visibly stamp'd on their Forehead. As the Doctrine of Satisfaction to Divine Justice, that Pardon might be dispens'd to repenting Sinners. For our *natural* conception of God includes his infinite Purity and Justice; And when the design of the Gospel is made known, whereby he hath provided abundantly for the honour of those Attributes, so
that

that He doth the greatest Good without encouraging the least Evil, Reason acquiesces and acknowledges, this I sought, but could not find. Now although the *primary* Obligation to believe such Doctrines ariseth from Revelation, yet being ratified by Reason, they are embraced with more Clearness by the Mind.

2. There are some Doctrines, which as Reason by its light could not discover, so when they are made known, it cannot comprehend; but they are by a clear and necessary connexion joyn'd with the other that Reason approves. As the Mystery of the Trinity, and the Incarnation of the Son of God, which are the Foundations of the whole work of our Redemption. The Nature of God is repugnant to *Plurality*, there can be but one *Essence*, and the nature of Satisfaction requires a distinction of Persons: for he that suffers as guilty, must be distinguish'd from the person of the Judge that exacts Satisfaction; and no meer Creature is able by his obedient sufferings to repair the Honour of God, so that a Divine Person assuming the Nature of Man was alone capable to make that satisfaction, which the Gospel propounds and Reason consents to. Besides, 'tis clear that the Doctrine of the *Trinity*, that is, of *three* glorious Relations in the Godhead, and of the Incarnation, are most firmly connected with all the parts of the Christian Religion, left in the Writings of the *Apostles*, which as they were confirmed by Miracles, the Divine *Signatures* of their certainty, so they contain such *authentick* marks of their Divinity, that right Reason cannot reject them.

3. Whereas there are *three* Principles by which we apprehend things, *Sense*, *Reason* and *Faith*, these

these lights have their different objects that must not be confounded. *Sense* is confin'd to things *material*, *Reason* considers things *abstracted* from matter, *Faith* regards the *Mysteries* revealed from Heaven : and these must not transgress their order. *Sense* is an incompetent judg of things about which *Reason* is only conversant. It can only make a report of those objects, which by their natural *characters* are exposed to it. And *Reason* can only discourse of things within its sphere ; *Supernatural* things which derive from Revelation, and are purely the objects of Faith, are not within its territories and jurisdiction. Those *Superlative* Mysteries exceed all our *intellectual* Abilities.

'Tis true, the Understanding is a *rational* Faculty, and every act of it is really or in appearance grounded on Reason. But there is a wide difference between the proving a Doctrine by Reason, and the giving a reason why we believe the truth of it. For instance, we cannot prove the *Trinity* by natural Reason ; and the subtilty of the *Schoolmen*, who affect to give some reason of all things, is here more prejudicial than advantageous to the Truth : For he that pretends to maintain a point by Reason, and is unsuccessful, doth weaken the credit which the Authority of Revelation gives. And 'tis considerable, that the *Scripture* in delivering *supernatural* truths, produces God's Authority as their only proof, without using any other way of arguing : But although we cannot demonstrate these *Mysteries* by Reason, yet we may give a *rational* account why we believe them.

Is it not the highest Reason to believe the discovery that God hath made of Himself, and his Decrees ?

crees? For he perfectly knows his own Nature and Will; and 'tis impossible He should deceive us: This *Natural* Principle is the Foundation of *Faith*. When God speaks, it becomes Man to hear with Silence and Submission. His naked Word is as certain as a Demonstration.

And is it not most reasonable to believe, that the Deity cannot be fully understood by us? The Sun may more easily be included in a spark of Fire, than the infinite Perfections of God be comprehended by a finite Mind. The *Angels* who dwell so near the Fountain of Light, *cover their faces* in a holy Confusion, not being able to comprehend Him. How much less can Man in this *earthly* state, distant from God, and oppress'd with a burthen of Flesh. Now from hence it follows;

1. That Ignorance of the manner how Divine *Mysteries* exist, is no sufficient Plea for Infidelity, when the *Scripture* reveals that they are. For Reason that is limited and restrain'd, cannot frame a Conception that is *commensurate* to the *Essence* and Power of God. This will appear more clearly by considering the *Mysterious* Excellencies of the *Divine* Nature, the certainty of which we believe, but the manner we cannot understand: As that his *Essence* and *Attributes* are the same, without the least shadow of composition, yet his Wisdom and Power are to our apprehensions distinct, and his Mercy and Justice in some manner opposite. That his *Essence* is intire in all places, yet not terminated in any. That He is above the Heavens, and beneath the Earth, yet hath no relation of high or low, distant or near. That He penetrates all substances, but is mixed with none. That he understands, yet receives

Isai. 6. 2.

Infinitus, immensus & solus
sibi tantus,
quantus est
notus, nobis
vero ad intellectum
pectus angustum est, &
ideo sic eum
dignè æstimamus,
cum inæstimabilem
dicimus, *Mim.*
Fals.

ceives no *Idea's* within Himself; that He wills, yet hath no motion that carries Him out of Himself; That in Him Time hath no Succession, that which is past is not gone, and that which is future, is not to come. That He loves without Passion, is angry without Disturbance, repents without Change. These Perfections are above the capacity of Reason fully to understand, yet *essential* to the Deity. Here we must exalt Faith, and abase Reason. Thus in the *Mystery* of the *Incarnation*, that *two* such distant Natures should compose *one* Person, without the confusion of Properties, Reason cannot reach unto, but 'tis clearly reveal'd in the Word: Here therefore we must obey, not enquire.

1 Tim. 3. 16.

Joh. 1. 14.

The Obedience of Faith is, to embrace an *obscure* Truth with a firm *assent*, upon the account of a *Divine* testimony. If Reason will not *assent* to Revelation, till it understands the manner how *Divine* things are, it doth not obey it at all. The Understanding then sincerely submits, when 'tis inclin'd by those *motives*, which *demonstrate* that such a Belief is due to the Authority of the Revealer, and to the quality of the Object. To believe only in proportion to our narrow conceptions, is to disparage the *Divine* Truth, and debase the *Divine* Power. We can't know what God can do, He is *Omnipotent*, though we are not *omniscient*: 'Tis just we should humble our Ignorance to his Wisdome, *And that every lofty imagination, and high thing that exalts itself against the knowledg of God should be cast down, and every thought captivated into the obedience of Christ.* 'Tis our wisdom to receive the great Mysteries of the Gospel in their simplicity: for in attempting to give an exact and curious explication of them,

2 Cor. 10. 5.

them, the Understanding as in an Hedge of Thorns; the more it strives, the more 'tis wounded and intangled. *Gods Ways are as far above ours, and his Thoughts above ours, as Heaven is above the Earth.* To reject what we can't comprehend, is not only to sin against Faith, but against Reason, which acknowledges it self *finite*, and unable to search out the *Al- Job. mighty to perfection.*

2. We are obliged to believe those *Mysteries* that are plainly delivered in *Scripture*, notwithstanding those seeming Contradictions wherewith they may be charged. In the objects of Sense, the contrariety of appearances doth not lessen the certainty of things. The Stars to our sight seem but glittering Sparks, yet they are immense Bodies. And 'tis one thing to be assured of a Truth, another to answer all the difficulties that encounter it: A mean Understanding is capable of the first, the second is so difficult, that in clear things the profoundest *Philosophers* may not be able to untie all the intricate and knotty Objections which may be urged against them. 'Tis sufficient the Belief of *Supernatural* Mysteries is built on the Veracity and Power of God, this makes them prudently credible. This resolves all doubts, and produces such a stability of spirit as nothing can shake. A sincere Believer is assured, That all opposition against Revealed Truths is *fallacious*, though he cannot discover the *Fallacy*. Now the transcendent Mysteries of the *Christian* Religion, the *Trinity* of Persons in the Divine Nature, the *Incarnation* of the Son of God, are clearly and expressly set down in the Word, and although subtil and obstinate Opponents have used many guilty Arts to dispirit and enervate

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those

those Texts of *Scripture*, in putting an inferiour sense upon them, and have rackt them with violence to make them speak according to their prejudices, yet all is in vain, the Evidence of Truth is victorious. A *Heathen* who considers not the *Gospel* as a Divine *Revelation*, but meerly as a *Doctrine* delivered in Writing, and judges of its sense by *natural* Light, will acknowledg that those things are delivered in it. And notwithstanding those who usurp a Sovereign Authority to themselves, to judg of Divine Mysteries according to their own apprehensions, deny them as meer Contradictions, yet they can never conclude them impossible: For no certain Argument can be alledged against the being of a thing, without a clear knowledg of its nature: Now although we may understand the nature of Man, we do not the Nature of God, the *Oeconomy* of the Persons, and his Power to unite himself to a Nature below Him.

'Tis true no Article of Faith is really repugnant to Reason, for God is the Author of Natural, as well as of Supernatural Light, and He cannot contradict Himself: they are *emanations* from Him, and though different, yet not destructive of each other. But we must distinguish between those things that are above Reason and incomprehensible, and those things that are against Reason and utterly inconceivable: Some things are above Reason in regard of their transcendent excellency, or distance from us; the Divine *Essence*, the Eternal *Decrees*, the *Hypostatical* Union are such high and glorious objects, that it is an impossible enterprize to comprehend them: the *intellectual* Eye is dazled with their overpowering Light. We can have but an im-
perfect

perfect knowledg of them: And there is no just cause of wonder that *Supernatural* Revelation should speak incomprehensible things of God. For He is a singular and admirable Being, infinitely above the ordinary course of Nature. The *Maxims* of *Philosophy* are not to be extended to Him. We must adore what we cannot fully understand: But those things are against Reason, and utterly inconceivable, that involve a contradiction, and have a *natural* repugnancy to our Understandings, which cannot conceive any thing that is *formally* impossible: And there is no such Doctrine in the *Christian* Religion.

2. We must distinguish between Reason corrupted, and right Reason. Since the *Fall*, the clearness of the *Humane* Understanding is lost, and the light that remains is *eclipsed* by the interposition of *sensual* lusts. The *carnal* Mind cannot out of Ignorance, and will not from Pride and other malignant *habits* receive things *spiritual*. And from hence ariseth many suspicions and doubts, (concerning *supernatural* Verities) the shadows of darkned Reason, and of dying Faith. If any Divine Mystery seems incredible, 'tis from the corruption of our Reason, not from Reason it self, from its darkness, not its light. And as Reason is obliged to correct the Errors of Sense, when 'tis deceived either by some vicious quality in the *organ*, or by the distance of the *object*, or by the falseness of the *medium*, that corrupts the *image* in conveying of it: So 'tis the office of Faith to reform the judgment of Reason, when either from its own weakness, or the height of things *Spiritual*, 'tis mistaken about them. For this end *supernatural* Revelation was given, not to extinguish

Reason, but to redress it, and enrich it with the discovery of Heavenly things. *Faith* is called Wisdom and Knowledg: it doth not quench the vigour of the Faculty wherein 'tis seated, but elevates it, and gives it a spiritual *preception* of those things that are most distant from its commerce. It doth not lead us through a *mist* to the inheritance of the Saints in light. *Faith* is a rational Light: For

1. It arises from the consideration of those Arguments which convince the Mind, that the *Scripture* is a Divine Revelation: *I know*, saith the Apostle, whom *I have believed*. And we are commanded
 2 Tim. 1. 12. *Alwaies to be ready to give an account of the hope that is in us*. Those that owe their *Christianity* meerly to the Felicity of their Birth, without a sight of that transcendent excellency in our Religion, which evidences that it came from Heaven, do not believe aright. As the Eye that is clouded with a *Suffusion*, so that all things appear *yellow* to it, when it judges things to be *yellow* that are so, its judgment is vitious: Because it proceeds not from the quality of the *object*, but from its own indisposition. So those that believe the Gospel upon a false Principle, because 'tis the *Religion* of their Country, though in its self the word of Truth, yet they are not right Believers. 'Tis not Judgment but Chance that enclines them to embrace it. The *Turks* upon the same reason are zealous *votaries* of *Mahomet*, as they are *Disciples* of Christ.

2. *Faith* makes use of Reason to consider what *Doctrines* are revealed in the *Scripture*, and to deduce those *Consequences* which have a clear connexion with *supernatural* Principles. Thus Reason is an excellent instrument to distinguish those things which

which are of a Divine *Original*, from what is *spurious* and counterfeit. For sometimes that is pretended to be a Mystery of *Religion*, which is only the fruit of Fancy, and that is defended by the *sacred* respect of Faith, that Reason ought not to violate, which is but a groundless imagination; so that we remain in an Error, by the *sole* apprehensions of falling into one, as those that die for fear of Death. The *Bereans* are commended for their *searching the Scriptures*, Act. 17. 11. *whether the Doctrines they heard were consentaneous to them.* But 'tis a necessary Duty that Reason, how stiff soever, should fully comply with God, where it appears reasonable that He hath spoken.

Briefly, The richest Ornament of the Creature is *Humility*, and the most excellent effect of it is, the sense of the weakness of our Understanding. This is the temper of Soul that prepares it for Faith: partly as it puts us on a serious consideration of those things which are reveal'd to us in the Word: *Infidelity* proceeds from the want of consideration, and nothing hinders that so much as Pride: Partly, as it stops all curious enquiries into those things which are unsearchable: and principally as it entitles to the Promise, God will instruct and give Grace to the humble. The knowledge of Heaven, as well as the Kingdom of Heaven is the inheritance of the poor in spirit. A greater progress is made in the knowledge and belief of these Mysteries by humble Prayer, than by the most anxious study. As at Court, an hour of Favour is worth a years attendance. Man cannot acquire so much as God can give.

And as Humility, so Holiness prepares the Soul for the receiving of *Supernatural* Truths. The Understanding

derstanding is clarified by the purification of the Heart. 'Tis not the difficulty and obscurity of things reveal'd, that is the real cause of Infidelity, since men believe other things upon far less Evidence; but 'tis the prejudice of the lower Faculties that hinders them. When all Affections to sin are mortified, the Soul is in the best disposition to receive Divine Revelation. *He that doth the will of God, shall know whether the Doctrine of the Gospel came from Heaven.*

Joh:7.17.

The Spirit of God is the alone Instructor of the Spirit of Man in these Mysteries, so as to produce a *Saving* Belief of them. That Knowledg is more clear and satisfying, that we have by his Teaching, than by our own Learning. The *Rational* Mind may discern the *Literal* Sense of the Propositions in the Gospel, and may yield a naked assent to the truth of them; but without *supernatural* irradiation by the Spirit of Life, there can be no transforming and saving Knowledg and Belief of them. And as the vast expansion of Air that is about us, doth not preserve Life, but that part which we breath in, so 'tis not the compass of our Knowledg and Belief (though it were equal to the whole revealed Will of God) that is *vital* to the

1 Cor.13.2.

Soul, but that which is practised by us. The *Apostle* saith, *Though he had the understanding of all Mysteries, and all Knowledg, and all Faith, yet if it were not joyned with Love, the Principle of Obedience, it were unprofitable.* There is the same difference between the *Speculative* Knowledg of these Mysteries, and that which is *Affectionate* and *Operative*, as between the wearing of *Pearls* for Ornament, and the taking of them as a *Cordial* to revive the fainting spirits.

In

In short, Such a Belief is required, as prevails upon the Will, and draws the Affections, and renders the whole Man *obsequious* to the Gospel. For h a Faith is alone answerable to the quality of the Revelation. The *Gospel* is not a meer *Narrative*, but a *Promise*. Christ is not represented only as an innocent Person dying, but as the Son of God dying to deliver Men from Sin, and the *effects* of it. The *fallen* Angels may understand and believe it without any 'Affections, being unconcern'd in it: To them 'tis a naked History, but to Men 'tis a Promise, and cannot be rightly received, without the most ardent Affections. *This is a faithful Saying, and worthy of all acceptation, That Jesus Christ came into the world to save Sinners.* 'Tis essentially good, as true; its Sweetness and Profit are equal to its Certainty: So that it commends it self to all our Faculies. 1 Tim. 1.15.

There are severe and sad Truths, which are attended with fearful expectation, and the Mind is averse from receiving them: As the Law which like Lightning terrifies the Soul with its amazing Brightness; and there are pleasant *illusions* which have no solid Foundation: And as Truth doth not delight the Mind, unless united to Goodness, such as is suitable to its *Palate*, so Goodness doth not affect the Will unless it be real. Now the Doctrine of the *Gospel* is as certain as the *Law*, and infinitely more comfortable than all the Inventions of Men. 'Tis in the knowledg of it alone that the sensible and considering Soul enjoys perfect Satisfaction and the most composed Rest. 'Tis evident that the Understanding doth not behold these Truths in their proper light, when the Will doth not embrace them. For the *rational* Appetite follows the last judgment of
the

Phil. 3.

the Mind. When the *Apostle* had a powerful Conviction of *The Excellency of the Knowledge of Christ*, this made him so earnest to gain an interest in Him. For this reason, those who are only *Christians* in Title, *Having a form of Godliness and denying the power of it*, are in *Scripture-language* stiled Infidels: It being impossible that those who truly and heartily believe this great *Mystery* of Godliness, should remain ungodly. 'Tis a strong and effectual *Assent* that descends from the Brain to the Heart and Life, that denominates us true Believers: So that when the Death of Christ is propounded as the cause of our Reconciliation with God, the wonder of the *Mystery* doth not make it incredible: when as the reason of the Mortification of our Lusts, the Pleasures of Sin do not disguise its horror: When Salvation is offer'd upon our accepting of Christ for our Prince and Saviour, the Soul is raviſht with its Beauty, and chooseth it for an everlasting portion.

To conclude, The Doctrine of the Gospel clearly discovers its *Divine* Original: 'Tis so reasonable in itself, and profitable to us, so sublime and elevated above Man, yet hath such an admirable agreement with *Natural Truths*, 'tis so perfectly corresponding in all its parts; that without affected Obstinacy no man can reject it. And if after the open revelation of it we are so stupid and wicked, as not to see its *Superlative* Excellency, and not to receive it with the Faith, Love, and Obedience which is due to it; what contempt is this of that infinite Wisdom which contriv'd the astonishing way of our Salvation? What a reproach to the
Divine

Divine Understanding, as if it had been employed from Eternity about a matter of no moment, and that deserves not our serious Consideration and Acceptance? The neglect of it will justly bring a more severe punishment than the Hell of the uninstructed Heathens, who are strangers to *Supernatural Mysteries*.

V

CHAP.

CHAP. VIII.

The Mercy of God is represented with peculiar advantages above the other Attributes. 'Tis eminently glorified in our Redemption in respect of its freeness and greatness. The freeness of it amplified from the consideration of the original and object of it. God is perfectly happy in Himself, and needs not the Creature to preserve or heighten his felicity. The glorious reward conferred upon our Saviour doth not prejudice the freeness of his love to Man. There was no tie upon God to save Man. The Object of Mercy is Man in his lapsed state. 'Tis illustrated by the consideration of what he is in himself. No motives of love are in him. He is a rebel impotent and obstinate. The freeness of mercy set forth by comparing him with the fallen Angels who are left in perfect irremediable misery. Their first state, fall, and punishment. The Reasons why the Wisdom of God made no provision for their recovery.

Although all the Divine Attributes are equal as they are in God, (for one Infinite cannot exceed another) yet in their exercise and effects, they shine with a different glory. And Mercy is represented in Scripture with peculiar advantages above the rest. 'Tis God's natural off-spring, he is stiled
 2 Cor. 1. 3. *the Father of Mercies.* 'Tis his dear Attribute, that which he places next to himself, He is proclaim'd
 Exod. 34. 6. *the Lord God Gracious and Merciful.* 'Tis his delight,
 M'ch. 7. 18. *Mercy pleases him.* 'Tis his Treasure, *he is rich in*
 Ephes. 2. 4. *Mercy.* 'Tis his triumphant Attribute, and the special

cial matter of his Glory, *Mercy rejoices over Judg-* Jam. 2. 13.
ment. Now in the performance of our Redemption,
Mercy is the predominant Attribute, that sets all
the rest a working. The acts of his Wisdom, Justice,
and Power were in order to the illustration of his
Mercy. And if we duly consider that Glorious Work,
we shall find in it all the ingredients of the most
sovereign Mercy. In discoursing of it, I shall prin-
cipally consider two things wherein this Attribute
is eminently glorified, the Freeness, and the Great-
ness of it. The Freeness of this Mercy will appear
by considering the original, and object of it.

1. The Original is God: and the notion of a Dei-
ty includes infinite perfections, so that it necessarily
follows that he hath no need of the creatures service
to preserve or heighten his felicity. *If thou be righ-* Job 35. 7.
teous, what givest thou him? or what receiveth he of
thine hand? From Eternity he was without external
honour, yet in that infinite duration he was perfect-
ly joyful and happy. He is the fountain of his own
blessedness, the Theatre of his own Glory, the Glass
of his own Beauty. One drop encreases the Ocean,
but to God a million of Worlds can add nothing.
Every thing hath so much of Goodness as it derives
from him. As there was no gain to him by the Crea-
tion, so there can be no loss by the annihilation of
all things. The World proceeded from his Wisdom
as the *Idea* and Exemplar, and from his Power as the
efficient cause; and it so proceeds from him, as to re-
main more perfectly in him. And as the possession
of all things, and the obedience of Angels and Men
is of no advantage to God, so the opposition of im-
penitent Rebels cannot lessen his Blessedness. *If thou* Job 35. 6.
sinnest, what dost thou against him? or, if thy transgres-
sions

sions be multiplied, what dost thou unto him? The Sun suffers no loss of its light by the darkness of the night, or an Eclipse, but the World loses its day: if intelligent Beings do not esteem him for his Greatness, and love him for his Goodness, 'tis no injury to him, but their own infelicity. Were it for his interest, he could by one act of Power conquer the obstinacy of his fiercest Enemies. If he require subjection from his creatures, 'tis not that he may be happy but liberal, that his Goodness may take its rise to reward them. Now this is the special commendation of Divine Love, it doth not arise out of *indigency* as Created Love, but out of fulness and *redundancy*. Our Saviour tells us there is *none good but God*: not only in respect of the perfection of that Attribute, as it is in God in a transcendent manner, but as to the effects of his goodness, which are meerly for the benefit of the receiver. *He is only rich in Mercy*, to whom nothing is wanting, or profitable. The most liberal Monarch doth not always give, for he stands in need of his Subjects. And where there is an expectation of Service for the support of the giver, 'tis *trafique* and no gift. Humane affection is begotten, and nourisht by something without, but the Love of God is from within: the misery of the Creature is the occasion, but the reason of it is from himself. And how free was that Love, that caus'd the infinitely blessed God to do so much for our recovery, as if his felicity were imperfect without ours!

It doth not prejudice the freeness of redeeming Mercy, that Christ's personal Glory was the reward of his Sufferings.

Heb. 12. 2. 1. 'Tis true, that our Redeemer for the *Joy that was set before him, endured the Cross, despising the shame,*
and

and is set down at the right hand of the Throne of God : but he was not first drawn to the undertaking of that hard service by the interest of the reward. For if we consider him in his Divine Nature, he was the second Person in the Trinity, equal to the first, he possess'd all the supreme Excellencies of the Deity, and by assuming our Nature the only gain he purchas'd to himself, was to be capable of loss for the accomplishing our Salvation. Such was the *Grace of our* ^{2 Cor. 8. 9.} *Lord Jesus Christ, that being rich yet for our sakes he became poor, that we through his poverty might be made rich.* And although his humane Soul was encouraged by the glorious recompence the Father promised, to make him King and Judge of the World, yet his Love to Man was not kindled from that consideration, neither is it lessened by his obtaining of it. For immediately upon the union of the humane Nature to the eternal Son, the highest honour was due to him. When the first-begotten was brought into the World, 'twas said, *Let all the Angels of God Worship him.* ^{Heb. 1. 6.} The Sovereign Power in Heaven and Earth was his inheritance, annex't to the dignity of his primogeniture : *the Name above every name* was a preferment due to his Person. He voluntarily renounc'd his right for a time, and appear'd in the *form of a Servant* upon our account, that by humbling himself he might accomplish our Salvation. He entred into Glory after a course of Sufferings, because the œconomy of our redemption so requir'd, but his original title to it was by the personal union. To illustrate this by a lower instance : the Mother of *Moses* was call'd to be his Nurse by *Pharaoh's* Daughter, with the promise of a reward, as if she had no relation to him : Now the pure love of a Mother, not the gain of a Nurse

Christus enim
per naturam
bonus. *Ambros.*

Nurse, was the motive that inclin'd her to nourish him with her Milk. Thus the Love of Christ was the primary active cause that made him liberal to us of his Blood: neither did the just expectation of the reward take off from it.

The Sum is: the essence of Love consists in desiring the good of another without respect to our selves, and Love is so much the more free, as the benefit we give to another, is less profitable, or more damageable to us. Now among men 'tis impossible that to a virtuous benefactor there should not redound a double Benefit.

1. From the Eternal Reward which God hath promised. And,

2. From the Internal Beauty of an honest action, which the Philosopher affirms, doth exceed any loss that can befall us. For if one dyes for his Friend, yet he loves himself most, for he would not chuse to be less virtuous than his Friend, and by dying for him he excels him in virtue, which is more valuable than life it self. But to the Son of God no such advantage could accrue; for being infinitely holy and happy in his essence, there can be no addition to his felicity or virtues by any external emanation from him. His Love was for our profit, not his own.

2. The freeness of Gods Mercy is evident by considering there was no tie upon him to dispence it. Grace strictly taken differs from Love: for that may be a Debt, and without injustice not denied. There are inviolable obligations on Children to love their Parents; and duty lessens desert, the performance of it doth not so much deserve praise, as the neglect merits censure and reproof. But the Love of God to Man is a pure, free, and liberal Affection, no way due.

due. *The Grace of God, and the gift by Grace hath* Rom. 5. 15.
abounded unto many. The Creation was an effusion
of goodness, much more Redemption. *Thou art wor-* Rev. 4. 11.
thy, O Lord, to receive Glory, and Honour, and Power :
for thou hast created all things, and for thy pleasure they
are, and were created. 'Tis Grace that gave being
to the Angels, with all the prerogatives that adorn
their Natures : 'tis Grace confirm'd them in their ori-
ginal integrity. For God owes them nothing, and
they are nothing to him. 'Twas Grace that plac'd
Adam in Paradise, and made him as a visible God
in the lower World. And if Grace alone dispensed
benefits to innocent Creatures, much more to those
who are obnoxious to justice : the first was free, but
this is merciful. And this leads to the second consi-
deration, which exalts redeeming Love.

The object of it is Man in his lapsed state. In this
respect it excels the goodness that prevented him at
the beginning. In the Creation as there was no object
to invite, so nothing repugnant to mans being and
happiness : the dust of the Earth did not merit such
an excellent condition as it received from the pure
bounty of God, but there was no moral unworthi-
ness. But the Grace of the Gospel hath a different
object, the wretched and unworthy, and it produ-
ces different operations, 'tis healing and medicinal,
ransoming and delivering, and hath a peculiar cha-
racter among the Divine Attributes. 'Tis goodness
that crowns the Angels, but 'tis Mercy, the Sanctu-
ary of the guilty, and refuge of the miserable, that
saves Man. The Scripture hath consecrated the name
of *Grace* in a special manner, to signify the most ex-
cellent and admirable favour of God in recovering
us from our justly deserv'd misery. We are *justified*
freely

Rom.3.24. freely by his Grace: By Grace we are saved: Grace
 Eph.2.5. and Truth is come by Jesus Christ: 'tis the Grace of
 Joh.1.17. God that brings Salvation. And this is gloriously
 Tit. 2. 11. manifested towards Man in that, 1. considered in
 himself he is altogether unworthy of it. 2. As
 compared with the fallen Angels, who are left un-
 der perfect irremediable Misery.

First, Man considered in himself is unworthy of
 the Favour of God. The usual Motives of Love
 are,

1. The Goodness of things or persons. This is
 the proper *allective* of the Rational Appetite: There
 is such a ravishing Beauty in it, that it powerfully
 calls forth Affection. When there is an union of
 amiable qualities in a Person, every one finds an
attractive.

2. A Conformity in Disposition hath a mighty
 force to beget Love. *Resemblance* is the common
 Principle of Union in Nature: *Social* Plants thrive
 best when near together: *Sensitive* Creatures asso-
 ciate with those of their kind. And Love which is
 an affectionate Union, and a voluntary Band, is
 best caused by a Similitude in inclinations. The
 Harmony of Tempers is the strongest and sweetest
 tie of Friendship.

3. Love is an innocent and powerful charm to
 produce Love: 'tis of universal Virtue, and known
 by all the World. None are of such an unnatural
 Hardness, but they are softened and receive impres-
 sion from it. Now there are none of these induce-
 ments to encline God to love Man. The first qua-
 lity he was utterly destitute of: Nothing excellent
 or amiable was in him: Nothing but Deformity and
 Defilements. The Love of God makes us *amiable*,
 but

Tibi monstra-
 bo amatorium
 sine Medica-
 mento, sine
 Herbis, sine
 ullius venefica
 Carmine, si
 vis amari ama.
Senec.

but did not find us so. Redemption is a free Favour, not excited by the worth of him that receives it, but the grace of him that dispenses it; *Herein God commended his Love to us, that while we were Sinners Christ died for us.* Our goodness was not the Motive of his Love, but his Love the original of our goodness. Rom. 5. 8.

2. There is a fixed Contrariety in the corrupted nature of Man to the Holy Nature and Will of God; For which he is not only unworthy of his Love, but worthy of his wrath. We are opposite to Him in our Minds, Affections and Actions: A strong *Antipathy* is seated in all our Faculties. How unqualified were we for his Love? There is *infinite* Holiness in Him, whereby He is *eternally* opposite to all Sin, yet He expresseth *infinite* Love to Sinners in saving them from Misery.

3. There was not the least spark of Love in Man to God: notwithstanding his *infinite* Beauty and Bounty to us, yet we renewed acts of hostility against Him every day. And it was the worst kind of hostility arising from the hatred of God, and that for his Holiness his most amiable Perfection: yet then in his *Love He pitied us.* The same favour bestowed on an Enemy, is *morally* more valuable than given to a Friend. For 'tis Love that puts a price on Benefits: and the more undeserved they are, the more they are endeared by the Affection that gives them. *Here is Love, not that we loved God, but that He loved us, and sent his Son to be a Propitiation for our Sins.* We were Rebels against God, and at enmity with the Prince of Life, yet then He gave Himself for us. Rom. 5. 10. & 1. 30. 1 Joh. 4. 10.

It will further appear that our Salvation comes

Rom. 5. 6.

1 Sam. 24. 9.

from pure favour, if we consider Man not only as a rebellious enemy to God, but impotent and obstinate, without power to resist Justice, and without affection to desire Mercy. Sometimes the interest of a Prince may induce him to spare the guilty, he may be compell'd to pardon, whom he cannot punish. The multitude is the greatest Potentate. *The Sons of Zerviah were too strong for David:* and then 'tis not pity, but policy to suspend the judgment. But our condition is described by the Apostle, *that when we were sinners, and without strength, then Christ dyed for us.* Man is a despicable Creature, so weak that he trembles at the appearance of a worm, and yet so wicked that he lifts up his head against Heaven. How unable is he to encounter with offended Omnipotence? How easily can God destroy him, when by his sole Word he made him? if he unclasps his hand that supports all things, they will presently relasp into their first confusion. The whole world of sinners was *shut up*, utterly unable to repel or avoid his displeasure: And what amazing Love is it to spare Rebels that were under his feet? *When a man finds his enemy, will he let him go well away?* but God when we were all at his Mercy spar'd and sav'd us.

Besides, Rebels sometimes solicit the favour of their Prince by their Acknowledgments, their Tears and Supplications, the testimonies of their Repentance: but Man persisted in his fierce enmity, and had the weapons of defiance in his hands against his Creator; he trampled on his Laws and despised his Deity, yet then the Lord of Host became the God of peace. In short, there was nothing to call forth the Divine Compassion but our misery: The Breach began on Man's part, but Reconciliation on God's.
Mercy

Mercy open'd his melting Eye, and prevented not only our desert, but our expectation, and desires. The design was laid from Eternity. God foresaw our sin, and our misery, and appointed a *Saviour before the foundation of the World.* 'Twas the most early and pure Love to provide a ransom for us before we had a being; therefore we could not be deserving, nor desirous of it; and after we were made, we deserv'd nothing but Damnation. 1 Pet. 1. 20.
Isa. 53. 10.

2. The Grace of God eminently appears in Mans recovery, by comparing his state with that of the fallen Angels who are left under misery: this is a special circumstance that magnifies the favour; and to make it more sensible to us, it will be convenient briefly to consider the first state of the Angels, their fall, and their punishment.

God in creating the World, formed two natures capable of his Image and Favour, to glorifie and enjoy him, Angels, and Men; and plac'd them in the principal parts of the universe, Heaven and Earth.

The Angels were the eldest Off-spring of his Love, the purest productions of that supreme Light: Man in his best state was inferiour to them. A great number of them *kept not their first state* of integrity and felicity. Their sin is intimated in Scripture; *Ordain not a Novice, lest being lifted up with pride, he fall into the condemnation of the Devil:* that is, lest he become guilty of that sin which brought a severe sentence on the Devil. The Prince of darkness was blinded with the lustre of his own excellencies, and attempted upon the *Regalia* of Heaven, affecting an independent state. He disavoured his Benefactor, inrich't with his benefits. And in the same moment he with his companions in rebellion, were banished from Heaven. *God spared*

Psal. 8. 5.

Jud. 6.

1 Tim. 3. 15.

2 Pet. 2. 4.

not the Angels that sinned, but cast them down to Hell, and delivered them into Chains of Darkness to be reserv'd unto Judgment. Mercy did not interpose to avert or suspend their Judgment, but immediately they were expell'd from the Divine Presence. A solemn triumph in Heaven followed: a voice came out of the Throne saying, *Praise our God all ye his Servants: and there was as it were the voice of mighty thundrings, saying, Hallelujah, for the Lord God Omnipotent reigns.*

Mark. 1.

They are now the most eminent examples of revenging wrath. Their present misery is insupportable, and they expect worse. When our Saviour cast some of them out of the posselt persons, they cried out, *Art thou come to torment us before our time? Miserrimum est timere cum speres nihil;* 'tis the height of misery to have nothing to Hope, and something to Fear. Their guilt is attended with despair; they are in everlasting Chains. He that carries the Keys of Hell, and Death will never open their Prison. If the sentence did admit a Revocation after a million of years, their torment would be nothing in comparison of what it is: for the longest measure of time bears no proportion to Eternity; and hope would allay the sense of the present sufferings with the prospect of future ease. But their Judgment is irreversible; they are under the blackness of darkness forever. There is not the least glimpse of hope to allay their sorrows, no Star-light to sweeten the horrors of their Eternal night. They are *servi pœna*, that can never be redeemed. It were a kind of pardon to them to be capable of Death: but God will never be so far reconciled, as to annihilate them. *His Anger shall be accomplished, and his Fury rest upon them.* Immortality, the privilege of their nature, infinitely increases their

Ezek. 3. 5.

their torment : for when the Understanding by a strong and *active* apprehension, hath a terrible and unbounded prospect of the continuance of their Sufferings, that what is intolerable must be Eternal, this inexpressibly exasperates their Misery : There wants a word beyond Death to set it forth. This is the condition of the sinning Angels, and God might have dealt in as strict Justice with rebellious Man. 'Tis true there are many Reasons may be assigned why the Wisdom of God made no provision for their Recovery.

1. It was most decent that the *first* Breach of the Divine Law should be punished, to secure Obedience for the *future*. Prudent Lawgivers are severe against the *first* Transgressors, the Leaders in Disobedience : He that *first* presumed to break the *Sabbath*, was by God's command put to Death. And *Solomon* the King of Peace, punished the first attempt upon his Royalty with Death, though in the person of his Brother.

2. The Malignity of their Sin was in the highest degree : For such was the clearness of the *Angelical* Understanding, that there was nothing of Ignorance and Deceit to lessen the voluntariness of their Sin ; 'twas no mistake, but Malice : They fell in the light of Heaven, and rendered themselves incapable of Mercy. As under the Law, those who sinned *with a high hand* ; that is, not out of Ignorance or Imbecillity to please their Passions, but knowingly and proudly despised the Command, their Presumption was *inexpiable*, no Sacrifice was appointed for it. And the Gospel, though the Declaration of Mercy, yet excepts those who sin the great Transgression against the Holy Ghost. Now of such a nature :

Heb. 9. 7.

Num. 15. 30

Heb. 10. 26.

27, 28, 29.

WAS.

Phil. 3.

was the Sin of the *Rebellious Angels*, it being a contemptuous violation of Gods Majesty, and therefore unpardonable. Besides, they are wholly *spiritual* Beings, without any *allay* of flesh, and so fell to the utmost in evil, there being nothing to suspend the intireness of their Will : whereas the *Humane* Spirit is more slow by its *union* with the Body. And that which extremely aggravates their sin is, that it was committed in the state of perfect Happiness. They despised the full *fruition* of God: 'twas therefore *congruous* to the *Divine* Wisdom, that their *final* Sentence should depend upon their *first* Election: whereas Mans Rebellion, though inconceivably great, was against a lower Light and less Grace dispensed to him.

Joh. 8.44.

3. They sinn'd without a Tempter, and were not in the same capacity with Man to be restor'd by a Saviour. The Devil is an *original* Proprietor in Sin, 'tis of *his own* ; Man was beguiled by the Serpents subtilty: as he fell by anothers Malice, so he is recovered by anothers Merit.

Psal. 103.

4. The *Angelical* Nature was not entirely lost, *Myriads* of blessed Spirits still continue in the place of their Innocency and Glory, and for ever ascribe to the Great Creator that *incommunicable* Honour, which is due to Him, and perfectly do *his Commandments*. But all Mankind was lost in *Adam*, and no *Religion* was left in the lower world.

Now although in these and other respects it was most consistent with the Wisdom and Justice of God, to conclude them under an irrevocable Doom, yet the principal cause that inclin'd him to save Man, was meer and perfect Grace. The Law made no distinction, but awarded the same Punishment :

Mercy

Mercy alone made the difference : and the reason of that is in Himself. Millions of them fell Sacrifices to Justice, and guilty Man was spared. 'Tis not for the excellency of our Natures, for Man in his Creation was lower than the Angels; nor upon the account of Service, for they having more eminent Endowments of Wisdom and Power might have brought greater honour to God; nor for our Innocence, for though not equally, yet we had highly offended Him : But it must be resolved *into that Love which passeth Knowledge*. 'Twas the unaccountable Pleasure of God that *preferr'd babes before the wise and prudent* : and herein Grace is most glorious. *He in no wise took the nature of Angels*, though immortal Spirits; He did not put forth his hand to help them, and break the force of their Fall, He did nothing for their relief, they are under *unallayed* wrath : but *He took the Seed of Abraham*, and plants a new *Colony* of those who sprung from the Earth, in the Heavenly Country, to fill up the vacant places of those *Apostate* Spirits. This is just matter of our highest admiration, why the milder *Attribute* is exercised towards Man, and the severer on them? Why the vessels of *clay* are chosen, and the vessels of *Gold* neglected? How can we reflect upon it without the warmest Affections to our Redeemer? We shall never fully understand the Riches of distinguishing Grace, till our Saviour shall be their Judg, and receive us into the Kingdom of Joy and Glory, and condemn them to an Eternal Separation from his Presence.

Ephes.

Mat. 11.

Ephes. 1.6.

Heb.2.

CHAP. IX.

The Greatness of Redeeming Love discovered by considering the Evils from which we are freed. The Servitude of Sin, the Tyranny of Satan, the Bondage of the Law, the Empire of Death. The measure of Love is proportionable to the degrees of our Misery. No possible Remedy for us in Nature. Our Deliverance is compleat. The Divine Love is magnified in the Means by which our Redeemer is accomplish'd. They are the Incarnation and Sufferings of the Son of God. Love is manifested in the Incarnation, upon the account of the essential Condition of the Nature assumed, and its Servile state. Christ took our Nature after it had lost its Innocency. The most evident Proof of God's Love is in the Sufferings of Christ. The description of them with respect to his Soul and Body. The Sufferings of his Soul set forth from the Causes of his Grief; The Disposition of Christ, and the Design of God in afflicting Him. The sorrows of his forsaken state. All comforting Influences were suspended, but without prejudice to the Personal Union, or the perfection of his Grace, or the Love of his Father towards Him. The Death of the Cross considered, with respect to the Ignominy and Torment that concurr'd in it. The Love of the Father and of Christ amplified upon the account of his enduring it.

THe next Circumstance to be considered in the Divine Mercy is the degree of it: And this is described by the *Apostle* in all the dimensions which
can

can signifie its greatness. He prays for the *Ephesi-
ans, that they may be able to comprehend with all Saints* Eph. 3. 18.
*the breadth, and length, and depth, and height of the
love of God in Christ which passes knowledge.* No lan-
guage is sufficient to express it : if our hearts were
as large as the Sand on the Sea-shore, yet they were
too straight to comprehend it. But although we
cannot arrive to the perfect knowledg of this excel-
lent Love, yet 'tis our duty to study it with the
greatest application of mind ; for our happiness
depends upon it ; and so far we may understand
as to inflame our hearts with a superlative Affection
to God. And the full discovery which here we
desire, and search after, in the future state shall be
obtained by the presence and light of our Redeemer.
Now the greatness of the Divine Love in our Re-
demption appears,

1. By reflecting on the mighty Evils from which
we are freed.

2. The means by which our Redemption is accom-
plisht.

3. That excellent State to which we are advanced
by our Redeemer,

1. If we reflect upon the horreur of our natural
state, it will exceedingly heighten the mercy that de-
livered us. This I have in part opened before, there-
fore I will be the shorter in describing it. Man by his
rebellion had forfeited Gods favour, and the honour
and happiness he enjoyed in Paradise. And as there is
no middle state between Sovereignty and misery, he
that falls from the Throne stops not till he comes to
the bottom ; so when Man fell from God and the dig-
nity of his innocent state, he became extreamly mi-
serable. He is under the servitude of sin, the tyranny

of Satan, the bondage of the Law, and the empire of Death.

1. Man is a captive to sin. He is fallen from the hand of his counsel, under the power of his passions, Love, Hatred, Ambition, Envy, Fear, Sorrow, and all the other stinging Affections, (of which is true what the Historian speaks of the several kinds of Serpents in *Africa*, *Quantus nominum tantus mortium numerus*) exercise a tyranny over him. *And if no man can serve two Masters*, as the Oracle of Truth tells us, how wretched is the slavery of Man, whose passions are so opposit, that in obeying one, he cannot escape the lash of many imperious Masters. He is possesst with a Legion of impure lusts. And as the Demoniac in the Gospel was sometimes cast into the fire, and sometimes into the water; so is he hurried by the fury of contrary passions. This servitude to sin is in all respects compleat. For those who serve are either born servants, or bought with a price, or made captives by force : and sin hath all these kinds of title to man. *He is conceived and born in sin : he is sold under sin : and sells himself to do evil.*
- Mat. 6.24. As that which is sold passes into the possession of the buyer,—so the sinner exchanging himself for the pleasures of sin, is under its power. Original sin took possession of our nature, and actual of our lives. He is the servant of corruption by yeilding to it :
- Psal. 51. *for of whom a man is overcome, of the same he is brought in bondage.* The condition of the most wretched bond-slave is more sweet and less servile than that of a sinner. For the severest tyranny is exercised only upon the body, the soul remains free in the midst of chains; but the power of sin oppresses the Soul, the most noble part, and defaces the bright character of the
- Rom. 7.
Isa. 28.15. *Deity*
- Slaves are called σκλάβοι, Bodies, Rev. 18.13.

Deity that was stamp'd upon its visage. The worst slavery is terminated with this present life. *In the grave Job 3.18,19 the Prisoners rest together, they hear not the voice of the Oppressor. The small and the great are there, and the Servant is free from his Master.* But there is no exemption from this servitude by death, it extends its self to Eternity.

2. Man since his fall is under the tyranny of Satan, who is call'd the *God of this World*, and is more absolute then all temporal Princes, his dominion being over the will. He overcame *man* in *Paradise*, and by the right of War he rules over him. The soul is kept in his bondage by subtile Chains, of which the spiritual nature is capable. The understanding is captivated by ignorance and errors; the will by inordinate & dangerous lusts; the memory by the images of sinful pleasures, those mortal visions which inchant the soul, and make it not desirous of liberty. Never did cruel Pirat so incompassionately urge his Slaves to ply their Oars in charging, or flying from an enemy, as Satan incites those who are his captives *to do his will*. And can there be a more afflicting calamity, then to be the slave of ones enemy, especially if base and cruel? This is the condition of man, he is a captive to the Devil, who was *a Liar and a Murderer from the beginning*. He is under the rage of that bloody Tyrant, whose ambition was to render Man as miserable as himself, who in triumph upbraids him for his folly, and adds derision to his Cruelty.

3. Fallen Man is under the Curse and Terrors of the Law. For being guilty, he is justly exposed to the punishment threatned against transgressours, without the allowance of repentance to obtain par-

don. And Conscience, which is the *Echo* of the Law in his bosom, repeats the dreadful sentence. This is an Accuser which none can silence, a Judge that none can decline: and from hence it is that Men all their life are *subject to bondage*, being obnoxious to the wrath of God, which the awakened Conscience fearfully sets before them.

This *complicated* Servitude of a Sinner, the *Scripture* represents under great variety of *Similitudes*, that the defects of one may be supplied by another.

Joh. 8. 34. Every Sinner is a *Servant*, now a Servant by flight may recover his Liberty: But he is not only a Ser-

a Tim. 2. ult. vant, but a Captive in chains: A Captive may be freed by laying down a Ransom; but the Sinner is

Mat. 18. not only a Captive, but deeply in debt: Every Debtor is not miserable by his own fault, it may be his Infelicity not his Crime that he is poor; but the Sinner is guilty of the highest offence: A guilty

Isa. 1. 6. Person may enjoy his Health, but the Sinner is sick

2 Tim. 2. 25. *The Apostle sets forth the Conversion of a Sinner, by the word ἀναγίγειν, which signifies an awaking out of sleep, caused by the fumes of Wine, or strong Liquor: which is an excellent resemblance of the Sinners state, wherein the Spiritual Senses are bound up, and the Passions, as thick and malignant Vapours, cloud the Mind, that it cannot reflect upon their Miseries.*

of a deadly Disease, an incurable wound: He that is sick and wounded may send for the *Physician* in order to his Recovery; But the Sinner is in a deep sleep. He that is asleep may awake; But the Sinner is in a state of Death, which implies not only a *Cessation* from all *vital Actions*, but an absolute disability to perform them.

The Understanding is disabled for any *Spiritual* Perception, the Will for any *Holy* Inclinations, the whole Man is disabled for the sense of his wretched state. This is the *spiritual Death* which justly exposes

poses the Sinner to Death *temporal* and *eternal*.

4. Every Man as descending from *Adam*, is born a Sacrifice to Death. His condition in this world is so wretched and unworthy the original excellency of his Nature, that it deserves not the name of Life: 'Tis a continual exercise of sinful Actions dishonourable to God, and damning to himself, and after the succession of a few Years in the defilements of Sin, and the accidents of this frail state, in doing and suffering evil, Man comes to his *fatal* Period, and falls into the bottomless Pit, the place of Pollution and Horrors, of Sin and Torments. 'Tis there *That the wrath of God abides on him; and who* Psal. 90. 12. *knows the power of his wrath? According to his fear so is his wrath.* Fear is an unbounded Passion, and can extend it self to the apprehension of such Torments, which no *finite* Power can inflict: But the Wrath of God exceeds the most jealous fears of the guilty Conscience. It proceeds from *infinite* Justice, and is executed by Almighty Power, and contains eminently all kinds of evils. A Lake of flaming Brimstone, and whatever is most dreadful to *Sense*, is but an imperfect *Allusion* to represent it.

And how great is that Love which pitied & rescued us from Sin and Hell? This Saving Mercy is set out for its tenderness and vehemence by the commotion of *the bowels*, at the sight of one in misery: Luke 1. 78. especially the working of the Mother's, when any evil befalls her Children: Such an inward deep *resentment* of our distress was in the Father of Mercies. *When we were in our blood, He said to us, Live.* And that which Ezek. further discovers the eminent degree of his Love is, that He might have been unconcerned with our Distress, and left us under despair of Deliverance. There

There is a Compassion which ariseth from Self-love, when the sight of anothers Misery surprises us, and affects us in such a manner as to disturb our Repose, and imbitter our Joy, by considering our liableness to the same troubles, and from hence we are enclin'd to help them. And there is a Compassion that proceeds from pure love to the miserable, when the Person that expresses it, is above all the assaults of evil, and incapable of all Affections that might lessen his Felicity, and yet applies himself to relieve the afflicted ; and such was Gods towards Man.

If it had been a tollerable Evil under which we were saln, the Mercy that recovered us had been less : For Benefits are valued by the necessity of the receiver. But Man was disinherited of *Paradise*, an Heir of *Hell*, his Misery was inconceivably great. Now the measure of God's Love is proportionable to the Misery from whence we are redeemed. If there had been any possible Remedy for us in Nature, our engagements had not been so great : But only He that created us by his Power, could restore us by his Love. Briefly, it magnifies the *Divine Compassion* that our Deliverance is full and intire. It had been admirable Favour to have mitigated our Misery, but we have perfect Redemption, sweetned by the remembrance of those dreadful evils that oppressed us. As the *three Hebrew Martyrs* came unhurt out of the fiery Furnace, *The hair of their heads were not singed, nor their coats changed, nor the smell of the fire had passed on them.* So the Saints above have no marks of Sin or Misery remaining upon them, not the *least spot or wrinkle* to blast their Beauty, nor the least trouble to diminish their Blessedness ; but for ever possess the Fulness of Joy, and
Glory,

Glory, a pure and triumphant Felicity.

2. The Greatness of the *Divine* Love towards fallen Man appears in the means by which our Redemption is accomplish'd. And those are the *Incar-nation* and *Sufferings* of the Son of God. The *In-carnation* manifests this Love upon a *double* account.

1. In regard of the essential condition of the nature he assum'd.

2. It's Servile state and meanness.

1. The essential condition of the humane nature assum'd by our Redeemer discovers his transcendent Love to us. For what proportion is there between God and Man? Infinite and Finite are not terms that admit comparison, as Greater and Less, but are distant, as All and Nothing. The whole World before him, is *but as the drop of the Bucket that hath scarce weight to fall; and the small dust of the Ballance, that is not of such moment as to turn the scales; 'tis as nothing, and counted less then nothing and vanity.* The Deity in its own nature includes Independence and Sovereignty. To be a Creature implies dependence, and subjection. The Angelical Nature is infinitely inferior to the Divine, and Man is lower then the Angels; yet *the Word was made Flesh*. Add to this, he was not made as *Adam* in the perfection of his nature, and beginning the first step of his life in the full exercise of Reason, and Dominion over the Creatures, but he came into the World by the way of a natural birth, and dependance upon a mortal Creature. The Eternal Wisdom of the Father stooped to a state of infancy, which is most distant from that of Wisdom, wherein though the Life yet the Light of the reasonable Soul is not visible, & the mighty God to a condition of indigence and infirmity. The Lord
of.

Isa. 40. 15,
17.

of Nature submitted to the Laws of it. Admirable Love, wherein God seemed to forget his own Greatness, and the meanness of the Creature ! This is more endeared to us by considering,

2. The Servile state of the Nature he assumed. An account of this we have in the Words of the Apostle.

Phil. 2. 5, 6,
7, 8.

Let this mind be in you, which was also in Christ, who being in the form of God, that is, injoying the Divine Nature with all its Glory eternally, and invariably.

John 17. 5.
Isa. 6. 1, 2.
Prov. 8. 15.

As to be in the form of a King, signifies not only to be a King, but to have all the conspicuous marks of Royalty, the Crown, Scepter, Throne, the Guards and State of a King. Thus our Saviour possesseth that Glory that is truly Divine, before he took our nature. The Angels adored him in Heaven, and by him *Princes reigned on the Earth.* 'Tis added, *he thought it no robbery to be equal with God*; that is, being the essential Image of the Father, he had a rightful possession of all his perfections. Yet *he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of Man*; this is a lower degree of condescension, than the assuming the naked humane nature. A Servant is not simply a Man, there being many Men of higher quality, but a Man in a low State. Now he that was in the form of God, lessened himself into the form of a servant, that is, took the humane nature without honour, attended with its infirmities; So that by the visible condition of his life, he was judged to be an ordinary person, and not that under that meanness the Lord of Angels had been concealed. This will more distinctly be understood, if we consider the lowness of his extraction, the poverty of his birth, and the tenor of his life whilst he conversed with Men. What Nation

was

was more despicable in the esteem of the World than the *Jews* : and Christ came of their stock ; and among the *Jews* none were more vilified then the *Galileans*, and in *Galilee Nazareth* was a contemptible Village, yet there he was born ; and in *Nazareth* the Family of *Joseph* was very obscure, and to him our Saviour was nearly allied. His reputed Father was a Carpenter, and his Mother a poor Virgin, that offered *two* Pigeons for her purification. He first breathed in a Stable, and was covered with poor swadling-cloaths, who was Master of Heaven and Earth, and adorns all creatures with their glory. But Love made him who is Heir of all things, renounce the privilege of his supernatural Sonship. Incredible condescension ! Therefore an Angel was dispatcht from Heaven, who appeared with a surprising and miraculous light, the visible character of his dignity, to prevent the scandal which might arise from the meanness of his condition, and to assure them that the Babe which lay in the Manger, was the Redeemer of the World. The course of his life was a preface, and preparative for the Death of the Cross. He had a just right to all that Glory which a created nature personally united to the Deity could receive. An eminent instance of it there is in his Transfiguration, when Glory descended from Heaven to encompass him ; that which was so short should have been continual, but he presently returned to the lowness of his former condition. *The fulness of the Godhead dwelt in him bodily*, yet in his humble state he was voluntarily deprived of those admirable effects which should proceed from that union. Strange Separation between the Deity, and the Glory that results from it ! God is light, and the Son is the brightness of his Fathers

The Jews are called by Tacitus, Vilissima pars servientium.
Lib. 5. Hist.
Joh. 7. 50.
Joh. 1. 46.
Luk. 2. 14.
Levit. 11.

Luke 2. 12.

Glory, yet in his Pilgrimage upon the Earth he was alwayes under a cloud. Astonishing Miracle ! transcending all those in the course of nature, yet the power of Love effected it. He was made not only *lower than the Angels, but less than all Men*, joyning (Oh amazing abasement !) The Majesty of God, with the meanness of a *Worm*. The *High and Lofty-One*, whom the Prophet saw *Exalted on a High Throne*, and all the Powers of Heaven in a posture of Reverence about Him, *was despised and rejected of men: they turn'd their eyes from him*, not for the lustre of his Countenance, but for shame.

It the Lord had assumed our Nature in its most honourable Condition, and appeared in its Beauty, the condescension were infinite : For although men are distinguish'd among themselves by *Titles* of Honour, yet as two *Glowworms* that shine with an unequal brightness in the Night, are equally obscured by the light of the *Sun* ; So all men, those that are advanc'd to the most eminent degree, as well as the most abject and wretched are in the same distance from God. But *He emptied himself of all his Glory ; he grew up as a tender Plant; and as a Root out of a dry ground, there was no Form or Comeliness in him*. From his Birth to the time of his Preaching he lived so privately, as only known under the quality of the *Carpenters Son*. There was a continual repression of that inconceivable Glory, that was due to him the first moment of his appearing among Men. In short, His despised Condition was an abasement not only of his Divinity, but his Humanity. And how conspicuous was his Love in this darkening Condescension ? *We know the Grace of the Lord Jesus Christ; that though he was rich, he became*
poor

Heb. 2.
Psal. 22.

Esa. 6.

Esa. 53.

Phil. 2.
Esa. 53. 2.

2Cor. 8. 9.

poor for our sakes. He did not assume that which was due to the excellency of his Nature, but what was convenient for our Redemption, which was to be accomplished by Sufferings.

Where can be found an Example of such Love? Some have favourable Inclinations to help the distressed, and will express so much Compassion as is consistent with their state and quality: But if in order to the relieving of the miserable, one must submit to what is shameful, who hath an affection so strong and vehement as to purchase his Brothers Redemption at the loss of his own Honour? Yet the Son of God descended from his Throne, and put on our vile Mortality: He parted with his Glory that He might be qualified to part with his Life for our Salvation. How doth this exalt his Compassion to us?

And further, He took our Nature after it had lost its *Primitive* Innocency. The natural distance between God and the creature is *infinite*, the *moral* between God and the sinful creature, if possible, is more than *infinite*: Yet the Mercy of our Redeemer overcame this distance. What an *extasie* of Love transported the Son of God so far as to espouse our Nature, after it was defiled and debased with Sin? He was *essential* Innocence and Purity, yet *He came in the similitude of sinful flesh*, which to outward view was not different from what was really sinful. He was the Holy Lawgiver, yet He submitted to that Law, which made Him appear under the character and disreputation of a Sinner. He paid the bloody Tribute of the Children of wrath, being circumcised as guilty of *Adam's Sin*; and he was baptised as guilty of his own. Rom 8.3.

Gal. 4.4.

Isai. 53.

2. The most evident and sensible proof of the greatness of Gods Love to Mankind, is in the Sufferings of our Redeemer to obtain our Pardon. He is called in *Scripture*, *A man of Sorrows*, the title signifies their number and quality. His whole Life was a continual Passion: He suffered the *contradiction of Sinners*, who by their malicious Calumnies obscur'd the lustre of his Miracles and most innocent Actions: He endured the Temptations of *Satan* in the Desert: He was often in danger of his Life; But all these were nothing in comparison of his last *Sufferings*. 'Tis therefore said, that at the bare apprehension of them, He *began to be sorrowful*, as if He had never felt any Grief till then: His former Afflictions were like scatter'd drops of Rain; But as in the Deluge *All the Fountains beneath, and all the Windows of Heaven above were opened*; So in our Saviours last *Sufferings*, the Anger of God, the Cruelty of Men, the Fury of Devils broke out together against him. And that the degrees of his Love may be measured by those of his Sufferings, it will be fit to consider them with respect to his Soul and his Body. The Gospel delivers to us the relation of both.

1. Upon his entrance into the Garden, He complains, *My Soul is exceeding sorrowful, even unto Death*. There were present only *Peter, James, and John* his happy Favourites, who assured him of their fidelity; there was no visible enemy to afflict Him, yet his Soul was environ'd with *Sorrows*. 'Tis easie to conceive the injuries He suffered from the rage of Men, for they were terminated upon his Body; But how to understand his inward Sufferings, the wounds of his *Spirit*, the cross to which his

his Soul was nailed, is very difficult. Yet these were in expressibly greater as the visible effects declare. The anguish of his soul so affected his body, that his *Sweat was as it were great drops of Blood*, the miraculous evidence of his Agony. The terror was so dreadful, that the assistance of an Angel could not calm it. And if we consider the causes of his grief, the dispositions of Christ, and the design of God in afflicting him, it will further appear that no sorrow was ever like his. The Causes were,

1. The evil of Sin which ~~is~~ exceeds all other: for the just measure of an evil is taken from the good to which it is opposit, and of which it deprives us. Now Sin is formally opposit to the Holy nature, and will of God, and meritoriously deprives of his blessed presence for ever. Therefore God being the supreme Good, Sin is the supreme evil. And grief being the resentment of an evil, that which is proportioned to the evil of Sin must be infinite. Now the Lord Christ alone had perfect light to discover Sin in its true horreur, and perfect zeal to hate it according to its nature: for who can understand the excellency of good, and the malignity of evil, but the Author of the one and the Judge of the other? who can fully conceive the guilt of rebellion against God, but the Son of God who is alone able to comprehend his own Majesty? On this account the grief of our Redeemer exceeded all the sorrow of repenting Sinners, from the beginning of the World. For our knowledge is so imperfect, and our zeal so remiss, that our grief for sin is much beneath what 'tis worthy of, but sin was as hateful to Christ as it is in it self, and his sorrow was equal to its evil.

2. The

2. The Death he was to suffer, attended with all the Curses of the Law, and the terrible marks of Gods Indignation. From hence 'tis said, *he began to be sore amazed and to be very heavy.* 'Tis wonderful that the Son of God, who had perfect patience, and the strength of the Deity to support him, who knew that his Passion should soon pass away, and that the issue should be his own glorious Resurrection and the recovery of lapsed Man, that he should be shaken with fear and oppressed with sorrow at the first approaches of it: how many *of the* Martyrs have with an undisturbed courage embraced a more cruel death? but to them 'twas disarm'd, whereas our Saviour encountered it with all its formidable Pomp, with its Darts and Poison.

3. The Wrath of God was inflamed against him. For although he was perfectly Innocent, and more distant from sin than Heaven is from the Earth, yet by the ordination of God, and his own consent being made our *Sponsor, the Iniquity of us all was laid upon him.* He suffered as deeply as if he had been guilty. *Vindictive* justice was inexorable to his Prayers and Tears. Although he renewed his request with the greatest ardency, as 'tis said by the Evangelist, *that being in an Agony he prayed more earnestly,* yet God would not spare him. The Father of Mercies saw his Son humbled in his presence, prostrate on the Earth, yet deals with him in extrem severity. He *was stricken, smitten of God, and afflicted.* And who is able to conceive the weight of God's Hand when he punishes sin according to its desert? who can understand the degrees of those Sufferings when God exacts satisfaction from one that was obliged, and able to make it? how piercing were

were those sorrows whereby Divine Justice, infinitely incens'd, was to be appeas'd? Who knows the consequence of those words, *My God, My God, why hast thou forsaken me?* 'Tis impossible to comprehend, or represent that great and terrible Mystery. But thus much we may understand, That Holiness and Glory being *essential* to the *Deity*, they are communicated to the Reasonable Nature when united to it; But with this difference, that Holiness necessarily results from Union with God: For Sin being infinitely repugnant to His Nature, makes a *Separation* between Him and the creature: But Glory and Joy are dispensed in a free and arbitrary manner. This *dereliction* of our Saviour must be understood with respect to the *second*, not the *first* Communication. In the extremity of his Torments all his Affections were innocent and regular, being only raised to that degree, which the vehemency of the object required. He express'd no murmur against God, nor anger against his enemies. His Faith, Love, Humility, Patience were then in their Exaltation. But that glorious and unspeakable Joy which in the course of his Life the *Deity* conveyed to Him, was then withdrawn. An impetuous torrent of pure unmix'd Sorrows broke into his holy Soul; He felt no refreshing *emanations*, so that having lost the sense of present Joy, there remained in his Soul only the hope of future Joy. And in that sad moment, his Mind was so intent upon his Sufferings, that he seems to have been diverted from the actual consideration of the Glory that attended the issue of them.

Briefly, All comforting Influences were suspended, but without prejudice to the *Personal* Union, or the Perfection of his Grace, or to the Love of his Father:

Father toward Him. His Soul was liable to sorrows, as his Body to death. For the *Deity* is the *Principle* of Life as well as of Joy ; and as the Body of Christ was *three* days in the state of Death, and the *Hypostatical* Union remained entire; so his Soul was left for a time under the fearful impressions of wrath, yet was not separated from the God-head. And although He endured what ever was necessary for the *Expiation* of Sin, yet all vicious Evils, as Blasphemy, Hatred of God, and any other which are not inflicted by the Judge, but in strictness are accidental to the Punishment, and proceed from the weakness or wickedness of the Patient, he was not in the least guilty of. Besides when his Father appear'd an enemy against him, at that time He was *infinitely* pleas'd in his Obedience. But with these exceptions our Blessed Lord suffered whatever was due to us.

The Sorrows of his forsaken state were inexpressibly great ; for according to the degree and sense we have of Happiness, such in proportion is our grief for the loss of it. Now Christ had the fullest enjoyment, and the highest valuation of Gods favour. His enjoyment was rais'd above what the most glorious Spirits are capable of: All his Faculties were pure and vigorous, never blunted with Sin, and intimately united to the *Deity*. How cutting then was it to his Soul, to be suspended from the perfect vision of God ? To be divorc'd as it were from himself, and to lose that *Paradise* He alwaies had within Him ? If all the Angels of Light were at once depriv'd of their glory, the loss were not equal to this dreadful *eclipse* of the *Sun* of Righteousness: As if all the *Stars* were extinguish'd, the darkness

darkness would not be so terrible, as if the *Sun* the fountain of light were put out. Whatever his Sufferings were in kind, yet in degree they were answerable to the full and just desert of Sin, and surpass the power of the *Humane* or *Angelical* Nature to endure. In short, His Sorrows were only equal'd by that Love which procured them.

And as the *Sufferings* inflicted by the hand of God, so the *Evils* He endured from men, declare the infiniteness of our Redeemers Love to us. For the further discovery of it, 'tis necessary to reflect upon his Death, which is set down by the *Apostle* as the lowest degree of his Humiliation, in which the succession of all his Bodily *Sufferings* is included, it being the complement of all. And if we consider the quality of it, the Goodness of our Redeemer will be more visible in his voluntary submission to it. *Two* Circumstances make the kind of death which is to be suffered, very terrible to us, Ignominy and Torment, and they eminently concur in the Death of the Cross.

1. The greatest Ignominy attended it, and that in the account of God and Men. As honour is *in honore*, it depends upon the esteem of others; so infamy consists in the judgment of others. Now in the account of the World every Death inflicted for a Crime is attended with disgrace: But that receives its degrees from the manner of it. To be executed privately is a favour, but to be made a spectacle to the multitude, encreases the dishonour of one that suffers. When Death is speedily inflicted, the sense of shame is presently past; but to be exposed to publick view for many Hours, as a Malefactor, whilst the Beholders detest the Crime, and abhor the

Punishment, is an heavy aggravation of it. Beheading which is suddenly dispatcht by a Sword, a *military* Instrument, and therefore more honourable, was a Priviledg: But to hang on the Cross, was the most conspicuous mark of the publick Justice and Displeasure: a special Infamy was concomitant with it. Among the *Jews* hanging on a Tree was branded with the Curse: Therefore God commanded that the *bodies of those that were hanged on a tree, should be taken down in the Evening, that the Land might not be defiled with a Curse.* And the judgment of other Nations was answerable: for it was only inflicted on the most infamous Offenders, as Fugitives, Slaves, Thieves, and Traitors, such whom the lowness of their Quality, or the height of their Crimes rendred unworthy of any respect. Hence 'tis, that *Cicero* to aggravate the Cruelty of *Verres* in crucifying a *Roman* Citizen, calls it an *unnamed wickedness*. No *Eloquence* could equal the evil of it.

Pone Crucem
Seryo. Juven.
Sat. 6.

Liberi Homi-
nes aut Cives
Romani hoc
supplicio affici
non poterant,
nisi servi poenæ
fierent.

Facinus est
vincire Roma-
num Civem,
Scelus est ver-
berare, prope
Parricidium
necare, quid
dicam in Cru-
cem tollere?
Verbo quidem
fatis digno
tam nefaria
res appellari
nullo modo
potest.

2. The pain of that Death was extreme. The Hands and Feet, those parts wherein the complexion of the Nerves meet, and are of exquisite *Sence*, were nailed. Crucified persons suffered a slow Death, but quick Torments: They felt themselves die. Therefore in pity the Soldiers broke their Legs, to put a period to their Misery. And to compleat their Punishment, they were judg'd unworthy of Burial, the last consolation of the dead; they were deprived of Repose in the bosom of the Earth our common Mother, and exposed as a prey to Birds and Beasts.

Now the Son of God endured no gentler or nobler Death than that of the Cross. His pure and gracious Hands, which were never stretcht out but to do

do good, were pierced; and those Feet which bore *Pfal 22.*
the Redeemer of the World, and for which the Waters had a reverence, were nail'd. His Body, the precious workmanship of the Holy Ghost, the Temple of the Deity, was destroyed. He that is the Glory of Heaven was made the scorn of the Earth: The King of Kings was crucified between *two* Thieves, in *Jerusalem*, at their Sacred Feast, in the face of the World. His naked Body was exposed on the Cross for *three* Hours, only covered with a Veil of Darkness. This was such a *stupendous* submission of the Son of God, that his Death astonish'd the *Universe* in another manner, than his Birth and Life, his Resurrection and Ascension. Universal Nature relented at his last *Sufferings*. The *Sun* was struck with horror and withdrew its light; it did not appear crown'd with *beams*, when the Creator was with *thorns*. The Earth trembled, and the Rocks rent, the most insensible creatures *sympathiz'd* with Him, and 'tis in this we have the most visible instance of Divine Love to us.

The *Scripture* distinctly represents the Love of God in giving his *Son*, and the Love of *Christ* in giving Himself to die for Man, and both require our deepest consideration.

The *Father* express'd such an excess of Love, that our *Saviour* himself speaks of it with admiration: *God so loved the world, that He gave his only begotten Son, that whosoever believes on Him should not perish, Joh. 3. 16. but have everlasting Life.* If *Abraham's* resolution to offer his son, was in the judgment of God a convincing Evidence of his Affection, how much more is the *actual* sacrificing of *Christ* the strongest proof of God's Love to us? For God had a higher

Title to *Isaac* than *Abraham* had: The Father of Spirits hath a nearer claim, than the Fathers of the Flesh. *Abraham's* readiness to offer up his son was Obedience to a Command, not his own choice; 'twas rather an act of Justice than Love, by which he render'd to God what was his own. But God *Spared not his own Son* in whom he had an Eternal Right: And He was not only free from Obligation, but not sued to for our Salvation in that wonderful way. For what Love of Men, or of the most charitable Spirits in Heaven could have conceived such a thought, that the Son of God should die for our Redemption? It had been an impious Blasphemy to have desired it; so that *Christ* is the most absolute gift of God to us. Besides, The love of *Abraham* is to be measured by the Reasons that might excite it; For according to the amiableness of the object, so much greater is the love that gives it. Many endearing circumstances made *Isaac* the joy of his father, yet at the best he was an imperfect mortal creature, so that but a moderate affection was regularly due to him. Whereas our Redeemer was not a meer Man, or an Angel, but God's only begotten Son, which Title signifies his unity with him in his state and perfections, and according to the Excellency of his Nature such is his Fathers Love to him. *In this was manifested the Love of God to us, because that God sent his only begotten Son into the world, that we might live through Him.* The Love of God in all temporal blessings is but faint in the comparison with the Love that is express in our Redeemer. As much as the Creator exceeds the creature, the gift of *Christ* is above the gift of the whole world. *Herein is Love, saith the Apostle, that is the clearest and highest*

John 4.9.

highest expression of it that can be, *God sent his Son to be a Propitiation for our Sins.* The Wisdom and Power of God never acted to the utmost of their efficacy ; he could frame a more Glorious World, but the Love of God cannot in a higher degree be exprest. As the Apostle to set forth how sacred and inviolable Gods promise is, saith, that *because he could swear by no greater, he sware by himself*; so when he would give the most excellent testimony of his favour to mankind, he gave his Eternal Son, the Heir of his Love and Blessedness. The giving of Heaven it self with all its Joys and Glory, is not so perfect and full a demonstration of the Love of God, as the giving of his Son to die for us. Heb. 6. 17.

According to the rule of common esteem, a greater Love was exprest to wretched Man, than to Christ himself: for we expend things less valuable for those that are more precious ; so that God in giving him to die for us, declar'd that our Salvation was more dear to him, than the life of his only Son. When no meaner Ransom than the Blood Royal of Heaven could purchase our Redemption, God delighted in the expence of that sacred Treasure for us. *It pleased the Lord to bruise him.* Though the Death of Christ absolutely consider'd was the highest provocation of God's displeasure, and brought the greatest guilt upon the *Jews*, for which *Wrath came upon them to the uttermost*; yet in respect of the end, namely the Salvation of Men, 'twas the most greatful Offering to him, *a Sacrifice of a sweet smelling savour.* This is an endearing circumstance of Gods Love to us. God repented that he made Man, but never that he redeem'd him. Isa. 53

And as the Love of the Father, so the Love of Christ

Joh. 15.8.

Christ appears in a superlative manner in dying for us. *Greater Love hath no Man than this, that a Man lay down his life for his Friend.* There is no kind of Love that exceeds the affection which is exprest in dying for another: but there are diverse degrees of it: and the highest is to die for our enemies. The

Rom. 5.7. Apostle saith, *perhaps for a good man some would dare to die.* 'Tis possible gratitude may prevail upon one who is under strong obligations, to die for his benefactor. Or some may from a generous principle be willing with the loss of their lives to preserve one, who is a general and publick good. But this is a rare, and almost incredible thing. 'Tis recorded as a miraculous instance of the power of Love, that the two *Sicilian* Philosophers *Damon*, and *Pithias*, each had courage to die for his Friend. For one of them being condemn'd to die by the Tyrant, and desiring to give the last farewell to his Family, his Friend entered into Prison as his Surety to die for him, if he did not return at the appointed time. And he came to the amazement of all, that expected the issue of such a hazardous caution. Yet in this example there seems to be in the Second such a confidence of the fidelity of the first, that he was assured he should not die in being a pledge for him: and in the first 'twas not meer friendship, or sense of the obligation, but the regard of his own honour that made him rescue his Friend from Death. And if Love were the sole motive, yet the highest expression of it was to part with a short life, which in a little time must have been resigned by the order of nature. But the Love of our Saviour was so pure and great, there can be no resemblance, much less any parallel of it. For he was perfectly Holy, and so the priviledge of immortality

mortality was due to him, and his life was infinitely more precious than the lives of Angels and Men, yet he laid it down and submitted to a cursed Death, and to that which was infinitely more bitter, the Wrath of God. And all this for sinful men, who were under the just and heavy displeasure of the Almighty. *He loved us, and gave himself for us:* If he had only interposed as an Advocate to speak for us, or only had acted for our recovery, his Love had been admirable; but he suffered for us. He is not only our Mediator, but Redeemer; not only Redeemer, but Ransom.

Gal. 2. 20.

Qui me tantum & semel dicendo fecit, in reficiendo & dixit multa, & gessit mira, & pertulit indigna. Bern.

'Twas excellent goodness in *David*, when he saw the destruction of his People, to offer Himself and Family as a Sacrifice to avert the Wrath of God from them. But his pride was the cause of the Judgment, whereas our Redeemer was perfectly innocent. *David* interceded for his Subjects, Christ for his Enemies. He receiv'd the Arrows of the Almighty into his Breast to shelter us. *He bore our griefs, and carried our sorrows, he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.* Among the Romans the Despotick power was so terrible, that if a slave had attempted upon the Life of his Master, all the rest had been crucified with the guilty person. But our gracious Master dyed for his slaves who had conspir'd against him. He shed his Blood for those who spilt it.

2 Sam. 24. 17

Isa. 53. 4, 5.

And the readiness of our Lord to save us, though by the sharpest sufferings, magnifies his Love. When the richest Sacrifices under the Law were insufficient to take away sin, and no lower price than *the blood of God*.

God could obtain our pardon, upon his entering into the World to excute that wonderful Commission which cost him his Life, with what ardour of affection did he undertake it! *Lo, I come to do thy will, O God.* When *Peter* from carnal affection deprecated his sufferings, *Master spare thy self*, he who was incarnate goodness, and never quench'd the smoking flax, expresses the same indignation against him, *Get thee behind me Satan*, as he did formerly against the Devil tempting to worship him. He esteemed him the worst adversary that would divert him from his Sufferings: He long'd for the *Baptism of his Blood*. And when Death was in his view with all the circumstances of terrour, and the supreme Judge stood before him ready to inflict the just punishment of sin, though the apprehension of it was so dreadful that he could scarce live under it, yet he resolved to accomplish his Work. Our Salvation was amiable to him in his Agony. This is specially observed by the Evangelist, *that Jesus having loved his own, he loved them to the end.* When the Souldiers came to seize upon him, though by one word he could have commanded Legions of Angels for his rescue, yet he yeilded up himself to their Cruelty: 'Twas not any defect of power, but the strength of his Love that made him to suffer. He was willing to be Crucified, that we might be Glorified: our Redemption was sweeter to him, than Death was bitter, by which it was to be obtained. 'Twas excellently said by *Pherecides*, that God transformed himself into Love when he made the World: but with greater reason 'tis said by the Apostle, *God is Love*, when he redeemed it. 'Twas Love that by a miraculous condescension took our Nature, accomplishing the desire

Heb. 10. 5,
6. 7.

Mat. 16. 23.

Joh. 13. 1.

* ΕΙΣ ΕΡΩΤΑ
 ΜΕΤΑΒΛΗ-
 ΣΑΙ Τ ΔΙΑ
 ΜΕΜΟΝΤΑ
 ΔΗΜΟΥΡΓΕΙΝ.
*Pherecid. a-
 pud Procl.*

desire of the mystical Spouse, *Let him kiss me with the kisses of his Mouth*; 'Twas Love that stoop't to the form of a Servant, and led a poor despised life here below; 'Twas Love that endur'd a Death neither easie, nor honourable, but most unworthy the glory of the Divine, and the innocency of the Humane nature. Love chose to die on the Cross, that we might live in Heaven, rather than to enjoy that blessedness, and leave Mankind in misery.

CHAP. X.

Divine Mercy is magnified in the excellency of the state to which Man is advanced. He is inrich't with higher Prerogatives, under a better Covenant, entitled to a more glorious Reward than Adam at first enjoyed. The Humane Nature is personally united to the Son of God. Believers are spiritually united to Christ. The Gospel is a better Covenant than that of the Law. It admits of Repentance and Reconciliation after Sin. It accepts of Sincerity instead of Perfection. It affords supernatural Assistance to Believers, whereby they shall be victorious over all opposition in their way to Heaven. The difference between the Grace of the Creator and that of the Redeemer. The stability of the New-Covenant is built on the Love of God which is unchangeable, and the Operations of his

The Harmony of the Divine Attributes, Spirit that are effectual. The mutability and weakness of the Humane Will, and the strength of Temptations shall not frustrate the merciful Design of God in regard of his Elect. The glorious Reward of the Gospel exceeds the Primitive Felicity of Adam, in the place of it, the highest Heaven. Adam's life was attended with innocent Infirmities, from which the glorified Life is entirely exempt. The Felicity of Heaven exceeds the first, in the manner, degrees, and continuance of the fruition.

THE Third Consideration which makes the Love of God so admirable to *lapsed* Man, is, the excellency of that state to which he is advanc'd by the Redeemer. To be only exempted from Death is a great favour: The grace of a Prince is eminent in releasing a condemned Person from the punishment of the Law. This is sufficient for the Mercy of Man, but not for the Love of God: He pardons and prefers the guilty; He rescues us from Hell, and raises us to Glory; He bestows Eternity upon those who were unworthy of Life. The excellency of our condition under the Gospel will be set off, by comparing it with that of *innocent* Man in *Paradise*. 'Tis true he was then in a state of Holiness and Honour, and in perfect possession of that Blessedness which was suitable to his Nature; yet in many respects our last state transcends our first, and *redeeming* Love exceeds *creating*.

If Man had been only restor'd to his forfeited Rights, to the enjoyment of the same Happiness which was lost, his first state were most desirable; And it had been greater Goodness to have preserv'd him innocent, than to recover him from ruine. As he

he that preserves his Friend from falling into the hands of the Enemy, by interposing between him and danger, in the midst of the Combat, delivers him in a more noble manner, than by paying a Ransom for him after many daies spent in woful Captivity. And that *Physician* is more excellent in his *Art*, who prevents Diseases, and keeps the Body in health and vigour, than another that expels them by sharp Remedies. But the Grace of the *Gospel* hath so much mended our condition, that if it were offer'd to our choice, either to enjoy the innocent state of *Adam*, or the renewed by *Christ*, it were folly like that of our *first* Parents, to prefer the former before the latter. The *Jubilee* of the *Law* restor'd to the same Inheritance, but the *Jubilee* of the *Gospel* gives us the Investiture of that which is transcendently better than what we at first possess. Since *The Day-spring from on High* hath visited us in tender mercy, we are enrich'd with higher Prerogatives, and are under a better Covenant, and entitled to a more glorious Reward, than was due to Man by the Law of his Creation.

First, The *Humane* Nature is rais'd to an higher degree of Honour, than if Man had continued in his Innocent state.

1. By its intimate *Union* with the Son of God. He assum'd it as the fit Instrument of our Redemption, and prefer'd it before the *Angelical*, which surpass'd Man's in his *Primitive* State. *The Fulness of the God* Col. 2.9. *thead dwells in our Redeemer bodily*. From hence it is, that the Angels descended to pay Him *homage* at his Birth, and attended his Majesty in his disguise. The Son of Man hath those Titles which are above the Dignity of any meer Creature; He is King of the

the Church, and Judge of the World; he exercises Divine Power, and receives Divine Praise. *Briefly,* The humane Nature in our Redeemer is an associate with the Divine; and being made a little lower than the Angels for a time, is now *advanced far above all*

Ephes. 1. 21. *Principalities and Powers.*

Gal. 2. 20.

Ephes. 1. 23.

Servo ut servo
nihil potest
denari.

2. In all those who are partakers of Grace and Glory by the Lord Jesus. *Adam* was the Son of God by Creation, but to be joyned to Christ as our head, by a union so intimate, that *he lives in us*, and counts himself incomplete without us, and by that union to be adopted into the line of Heaven, and thereby to have an interest in the *exceeding great and precious promises* of the Gospel; to be *constituted Heirs of God, and coheirs with Christ*, are such discoveries of the dignity of our supernatural state, that the lowest Believer is advanced above *Adam* in all his honour. Nay, the Angels though superior to Man in the excellency of their nature, yet are accidentally lower by the honour of our alliance: Their King is our Brother. And this relative dignity which seems to eclipse their Glory, might excite their envy, but such an ingenuous goodness dwells in those pure and blessed Spirits, that they rejoyce in our restoration and advancement.

To this I shall add, that as the Son of God hath a special relation to Man, so the most tender affections for him. To illustrate this by a sensible instance: Angels and Men are as two different Nations in Language and Customs, but under the same Empire: and if a Prince that commands two Nations should employ one for the safety and prosperity of the other, it were an Argument of special favour. Now the Angels are *sent forth to minister for them who*

are

are Heirs of Salvation. Besides, in two other things Heb. 1. 14. the peculiar affection of the Prince would be most evident to that Nation.

1. If he put on their habit, and attire himself according to their fashion.

2. If he fixt his residence among them. Now the Son of God was cloathed with our flesh, and *found in fashion as a man*, and for ever appears in it in Heaven; and will at the last day invest our bodies with glory like to his own. He now dwells in us by his Spirit, and when our warfare is accomplisht, he shall in a special manner be present with us in the eternal Mansions. As God incarnate he converseth with Men on Earth, and as such he will converse with them in heaven. There he raigns as *the first-born in the midst of many Brethren*. Now all these Prerogatives are the fruits of our Redemption.

And how great is that Mercy which hath raised Mankind more glorious out of its ruines! The Apostle breaks out with a Heavenly astonishment, *Behold what manner of Love the Father hath bestowed upon* 1 Joh. 3. 1. *us, that we should be called the Sons of God!* that we who are Strangers and Enemies, *Children of Wrath by nature*, should be dignified with the honorable, and amiable title of his Sons! 'Twas a rare and most merciful condescension in *Pharaoh's Daughter*, to rescue an innocent and forsaken Infant from perishing by the waters, and adopt him to be her Son but how much greater kindness was it for God to save guilty and wretched Man from Eternal Flames, and to take him into his Family. The Ambition of the Prodigal rose no higher than to be a Servant; what an inestimable favour is it to make

2 Sam. 7. 14.

make us Children ! When God would express the most dear and peculiar affection to Solomon, he saith, *I will be his Father, and he shall be my Son* : this was the highest honour he could promise ; and all believers are dignified with it. 'Tis the same relation that Christ hath : when he was going to Heaven he comforted his Disciples with these words, *I ascend to my Father and your Father, to my God and your God*. There is indeed a diversity in the foundation of it : Christ is a Son by Nature, we are by meer Favour ; he is by Generation, we are by Adoption. Briefly, *Jesus Christ hath made us Kings & Priests unto God & his Father* : These are the highest Offices upon Earth, and were attended with the most conspicuous Honour ; and the Holy Spirit chose those bright Images, to convey a clearer notice of the glory to which our Redeemer hath raised us. Not only all the Crowns and Scepters in this perishing World are infinitely beneath this dignity, but the honour of our innocent state was not equal to it.

Secondly, The Gospel is a better Covenant than that which was established with Man in his Creation : and the excellency of it will appear, by considering,

Heb. 8. 6.

1. 'Tis more beneficial, in that it admits of Repentance and Reconciliation after sin, and accepts of Sincerity instead of perfection. The Apostle magnifies the Office of Christ, *By how much he is a Mediator of a better Covenant, which was established upon better promises*. The comparison there, is, between the Ministry of the Gospel and the *Mosaical economy*. And the excellency of the Gospel is specified, in respect of those infinitely better promises that are in it. The ceremonial Law appointed Sacrifices for sins of ignorance and error, and to obtain only legal impunity

impunity ; but the *Gospel* upon the account of Christ's *all-sufficient* Sacrifice, offers full Pardon for all Sins that are repented of and forsaken. Now with greater reason the Covenant of Grace is to be preferr'd before the Covenant of Works. For the *Law* considered Man as holy, and endued with perfection of Grace equal to whatsoever was commanded: 'Twas the measure of his Ability as well as Duty, and requir'd exact Obedience, or threatned extreme Misery. The least breach of it is fatal: A single Offence as certainly exposes to the curse, as if the whole were violated. And in our *lapsed* state we are utterly disabled to comply with its Purity and Perfection. But the *Gospel* contains the Promises of Mercy, and is in the *hands of a Mediator*. The *tenor* Act.2.38. of it is, *That Repentance and Remission of Sins be preached in the Name of Christ. And if we judge our* 1Cor.11.31. *selves, we shall not be judged.* 'Tis not if we are innocent, for then none could be exempt from Condemnation: But if the convinced Sinner erect a *Tribunal* in Conscience, and strips Sin of its disguise, to view it in its *native* deformity ; if he pronounce the Sentence of the Law against himself, and glorifie the Justice of God which he cannot satisfie, and forsake the Sins which are the causes of his sorrow, he is qualified for pardoning Mercy.

Besides, The *Gospel* doth not only apply Pardon to us for all forsaken Sins, but provides a Remedy for those Infirmities to which the best are incident. Whilst we are in this *mortal* state, we are exposed to Temptations from without, and have Corruptions within that often betray us: Now to support our drooping Spirits, our Redeemer sits in Heaven to plead for us, and perpetually renews the Pardon
that

that was once purchased, to every contrite spirit, for those unavoidable frailties which cleave to us here. The promise of Grace is not made void by the sudden surprizes of Passions. *If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous.* The rigour of the Law is mollified by his *Mediation* with the Father: A title of Love and Tenderneſs. God deals not with the *Severity* of a Judge, but *He ſpares us as a man ſpares his own ſon that ſerves him.*

1 Joh. 2.

Malac. 3.

And as He pardons us upon our Repentance, ſo He accepts our hearty, though mean, ſervices. Now the *Legal*, that is, unſinning and compleat Obedience cannot be performed; the *Evangelical*, that is, the *ſincere*, though imperfect, is graciously received. God doth not require the duties of a Man by the meaſures of an Angel. Unfeigned Endeavours to pleaſe Him, unreserved Reſpects to all his Commands, ſingle and holy aims at his Glory are rewarded. *Briefly*, Although the Law is continued as a Rule of living, yet not as the Covenant of Life. And what an admirable exaltation of Mercy is there in this new Treaty of God with Sinners? 'Tis true, the *firſt* Covenant was *holy, juſt, and good*, but it made no abatements of favour, and *'tis now weak through the fleſh*: that is, The *car-nal* corrupt Nature is ſo ſtrong and impetuous, that the reſtraints of the Law are ineffectual to ſtop its deſires, and therefore cannot bring Man to that Life that is promiſed, by the performance of the Condition required. But the *Gospel* provides an Indulgence for relenting and returning Sinners. This is the language of God in that Covenant, *I will be merciful to their unrighteouſneſs and their ſins, and their*

Rom. 9.

Heb. 8.

their Iniquities will I remember no more.

2. The excellency of the *Evangelical* Covenant above the *Legal*, is, in that *supernatural* Assistance which is conveyed by it to Believers, whereby they shall be certainly victorious over all opposition in their way to Heaven. 'Tis true *Adam* was endued with perfect holiness and freedom, but he might intangle himself in the snares of Sin, and Death. The Grace of the Creator given to him was alwaies present, but it depended on the natural use of his Faculties, without the interposing any extraordinary operation of God's Spirit. The *Principle* of Holiness was in himself, and 'twas subjected to his Will: He had a power to obey if he would, but not that *actually* determined his will, for then he had persevered. But the Grace of the Redeemer that flows from Christ as our quickening Head, and is conveyed to all his Members, enclines the Will so powerfully that 'tis made subject to it. *God works in us to will and to do of his good pleasure*; The use of our Faculties, and the exercise of Grace, depends on the good pleasure of God, who is unchangeable, and the operations of the Spirit which are prevailing and effectual. And upon these *two* the stability of the *New* Covenant is founded.

Phil.2.13.

1. On the Love of God, who is as unchangeable in his Will, as in his Nature. This Love is the cause of Election, from whence there can be no separation. This gives Christ to Believers, and Believers to Him: *Thine they were*, saith our Saviour, *and thou gavest them me*. Which words signifie not the common title God hath to all by Creation: for Men thus universally consider'd, compose the world; and our Saviour distinguishes those that are *given*

Rom.8.35

Isa.9.

Joh.17.6.

Joh.16.17.

him from the world; but that special right God hath in them by election. And all those are given by the Father to Christ in their effectual Calling, (which is exprest by his *drawing them to the Son*) and are committed to his care, to lead them through a course of Obedience to Glory. For them Christ absolutely praies as Mediator, *Father, I will that those whom thou hast given me, be with me where I am, and see my Glory*: And he is alwaies heard in his requests.

Joh. 5. 44.

John 17.

'Tis from hence that the Apostle challenges all Creatures in Heaven and Earth, with that full and strong persuation, that nothing could separate between Believers, and their Happines. *For I am perswaded that neither Death nor Life, nor Angels, nor Principalities nor Powers, nor things present, nor things to come, nor heighth, nor depth, nor any other creature shall be able to separate us from the Love of God in Christ Jesus our Lord.* His assurance is not built on the special Prerogatives he had as an Apostle, not on his rapture to Paradise, nor Revelations, nor the Apparition of Angels, for of these he makes no mention; but on that which is common to all Believers, the Love of God declar'd in the Word, and *shed abroad in their hearts.* And 'tis observable that the *Apostle* having spoken in his own person, changes the number, *I am perswaded that nothing shall separate us*, to associate with himself in the partaking of that blessed Priviledg, all true Believers, who have an interest in the same Love of God, the same Promises of Salvation, and had felt the *sanctifying* work of the Spirit, the certain proof of their *Election*. For how is it possible that God should *retract* his merciful purpose to save his People? He that chose them from

Rom. 8. 38.

from Eternity before they could know Him, and from pure Love (there being nothing in the Creature to induce Him) gave his Son to suffer Death for them, will He stop there, without bestowing that Grace which may render it effectual? What can change his Affections? He that prevented them in his Mercy, when they were in their pollutions, will He leave them after his Image is engraven upon them? He that loved them so as to unite them to Christ when they were strangers, will He hate them when they are his Members? No: His loving kindness is everlasting, and the Covenant that is built on Jer. 31. it, is more firm than the Pillars of Heaven, and the Foundations of the Earth. This supported David in his dying hours, that God had made with him an everlasting Covenant, ordered in all things and sure, for that was all his Salvation. 2 Sam. 23. 5.

2. The New Covenant is secur'd by the efficacy of Divine and Supernatural Grace. *This is the Co-* Heb. 8. 10. *venant that I will make with the house of Israel, saith the Lord, I will put my Laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a People.* The Elect are enabled to perform the conditions of the Gospel, to which Eternal Life is promised. Our Redeemer Act. 3. 26. *bleses us in turning us from our Iniquities.* And although the instability of the humane Spirit, by reason of remanent Corruptions, and those various Temptations to which we are liable, may excite our fear, lest we should fall short of the high prize of our Calling, yet the Grace of the Gospel secures true Believers against both.

1. Whilst we are in the present state, our Corruptions are not perfectly healed, but there are some

remains, which like a *Gangrene* threaten to seize on the *vital* parts, wherein the *spiritual* Life is seated. But the *divine* Nature which is conveyed to all that are *spiritually* descended from Christ, is *active* and powerful to resist all *carnal* desires, and will prevail in the end. For if sin in its full vigor could not controul the efficacy of converting Grace, how can the reliques of it, after Grace hath taken possession, be strong enough to spoil it of its conquest. There is a greater distance from Death to Life, than from Life to Action. That Omnipotent Grace that visited us in the Grave, and restored life to the dead, can much more perpetuate it in the living. That which was so powerful as to pluck the heart of stone out of the Breast, can preserve the Heart of Flesh.

'Tis true, the Grace that is given to Believers, in its own nature is a perishing quality, as that which was bestowed on *Adam*. Non only the slight superficial tincture in hypocrites will wear off, but that deep impression of sanctifying Grace in true Believers, if it be not renewed, would soon be defaced. But God hath promised to put his Spirit into their hearts, and to cause them to walk in his Statutes, and they shall keep his

Ezec. 36. 27. *Commandments.* He is a living reigning Principle in them, to which all their faculties are subordinate. The Spirit infused Grace at first, and enlivens it daily : he confirms their Faith, inflames their Love, encourages their Obedience, and refreshes in their minds the *Idea's* of that glory which is invisible and future. In short, his influence cherishes the blessed beginnings of the *spiritual* Life. So that sincere Grace though weak in its degree, yet 'tis in a state of progress, til it come to perfection. The Waters of the Spirit have a cleansing vertue upon Believers,

till

till every spot be taken away, and their purified souls ascend to Heaven.

2. The Grace of the Spirit shall make true Christians finally victorious over Temptations to which they may be exposed. And those are various: Some are pleasant and insinuating, others are sharp and furious, and are managed by the Devil our subtle and industrious Enemy, to undermine, or by open battery to overthrow us. And how difficult is it for the Soul whilst united to Flesh, to resist the charms of what is amiable, or to endure the assaults of what is terrible to sense? But the renewed Christian hath no reason to be afrighted with disquieting fears, that any sinful temptation may come, which notwithstanding his watchfulness, may overcome him irrecoverably. For,

1. Temptations are External, and have no power over our spirits but what we give them. A voluntary resistance secures the victory to us. And the Apostle tells us, *Greater is he that is in Believers, then he that is in the World.* God is stronger not only in himself, but as working in us, by the vigorous assistance of his Grace to confirm us, than the Devil assisted with all the delights and terrours of the world, and taking advantage of that remaining concupiscence which is not intirely extinguished, is, to corrupt, and destroy us. 1 Joh. 4.4.

2. All Temptations in their degrees and continuance, are ordered by Gods Providence. He is the president of the combat: none enters into the lists but by his call: in all Ages the Promise shall be verified, *God will not suffer his People to be tempted above what they are able. They shall come off more then Conquerours, through Christ that loves them.* And 1 Cor. 10. 13
Rom. 8. 37.

as,

Major quippe
libertas est ne-
cessaria, adver-
sus tot, et tan-
tas tentatio-
nes, quæ in
Paradiso non
fuit dono per-
severantiæ
munita, ac fir-
mata, ut cum
cunibus ter-
roribus & er-
roribus suis,
vincatur mun-
dus.

as *St. Austin* observes; more powerful Grace is necessary to fortifie Christians, in the midst of all opposition, then *Adam* at first received. This is visible in the glorious issue of the *Martyrs*, Who loved not their Lives unto the Death: For *Adam* when no person threatned him, nay against the prohibition of God, abusing his Liberty, did not abide in his Happiness, when 'twas most easie to him to avoid Sin. But the *Martyrs* remain'd firm in the Faith, not only under Terrors, but Torments. And which is the more admirable, in that *Adam* saw the Happiness *present*, which he should forfeit by his Disobedience, and the *Martyrs* believed only the *future* Glory they were to receive. This proceeded only from God who was so merciful, as to make them faithful. Briefly, Unless there were a power above the *Divine*, the *Elect* are secured from *final Apostacy*. Our Saviour tells us that his Father is greater than all, and none is able to pluck them out of his hand. His Invariable Will and Almighty Power prevents their perishing. Indeed if it were only by the strength of Natural Reason, or Courage, that we are to overcome Temptations, some might be so violent as to make the strongest to faint and fall away: But if the Divine Power be the Principle that supports us, it will make the weakest victorious. For the Grace of God makes us strong, and is not made weak by us.

From hence we may fully discover the advantage we have by the Gospel, above the terms of the *first* Covenant. Restoring Mercy hath better'd our Condition: We have lost the integrity of the *first*, and got the perfection of the *second Adam*: Our Salvation is put into a stronger and safer hand. I give, faithour Redeemer, unto my sheep eternal Life, and they

they shall never perish, neither shall any pluck them out of my hand. That is an inviolable Sanctuary, from whence no Believer can be taken. Christ is our Friend, not only to the *Altar*, but now in the *Throne*: Our Reconciliation is ascribed to his Death, Rom. 5. 10. our Conservation to his Life. He that was created in a state of Nature could sin and die, but *He that is born of God can't sin unto death*: the new birth is 1 Joh. 3. 9. unto Eternal Life. In short, As the Mercy of God is glorified in the whole work of our Salvation, so especially in the first, and last Grace, it confers upon us. In Vocation that prevents us, and Perseverance that crowns us: according to the double change made in our state, translating us from Darkness to Light, and from the imperfect Light of Grace, to the full Light of Glory.

I have more particularly discours'd of this Advantage by the New Covenant, in regard the Glory of God, and the comfort of true Christians is so much concern'd in it. For if Grace and Free-Will are put in joint *commission*, so that the efficacy of it depends on the mutability of the Will, which may receive or reject it, the consequence is visible, that (which is impious to suppose) the Son of God might have died in vain. For that which is not effectual without a *contingent* condition, must needs be as uncertain, as the condition on which it depends. So that although the Wisdom of God so admirably formed the design of our Salvation, and there is such a connexion in his Counsels, yet all may be defeated by the mutability of Mans desires. And the most sincere Christians would be alwaies terrified with perplexing jealousies, that notwithstanding their most serious Resolutions to continue in their

Duty,

Isa 53. II.

Duty, yet one day they may perish by their *Apostasie*. But the Gospel assures us, that God will not reverse his own Eternal Decrees: And that the *Redeemer shall see the travel of his Soul, and be satisfied: and that Believers are kept by the Power of God through Faith unto Salvation.*

3. There is an excellent manifestation of Divine Love, in the glorious reward that is promised to Believers, which far exceeds the primitive felicity of Man. *Adam* was under the Covenant of nature, that promised a reward suitable to his obedience, and state. The manner of declaring that Covenant was natural.

1. External, by the discovery of God's Attributes in his Works, from which it was easie for man to collect his duty and his reward.

2. Internal, by his natural faculties. By the light of Reason he understood that so long as he continued in his original Innocence, the Creator who from pure goodness gave him his being, and all the happiness which was concomitant with it, would certainly preserve him in the perpetual enjoyment of it. But there was no promise of Heaven annexed to that Covenant, without which *Adam* could attain no knowledg, nor conceive any hopes of it. If there had been a necessary connexion between his perfect Obedience, and the life of Glory, it would have been revealed to him, to allure his will: for there can be no desire of an unknown good. And whereas in the Covenant God principally and primarily regards the promise, and but secondarily the threatening, the exercise of goodness being more pleasing to him than of revenging justice; 'tis said, that God expressly threatened Death, but he made no promise of Heaven:
by

by which 'tis evident it did not belong to that Covenant. For it was easier for Man to understand the quality of the punishment that attended sin, than to conceive of Celestial Happiness, of which he was incapable in his animal state.

'Tis true, God might have bestowed Heaven as an absolute gift upon Man, after a course of obedience; but 'twas not due by the condition of the first Covenant. A natural work can give no title to a supernatural reward. Mans perseverance in his duty, according to the Original Treaty, had been attended with Immortal Happiness upon the Earth; but the *blessed Hope* is only promised in the Gospel, and unspeakably transcends the felicity of Nature in its consummat state. Tit. 2. 13.

This Reward is answerable to the unvaluable treasure which was laid down for it. The Blood of the Son of God as 'tis a *Ransom* to redeem us from misery, so 'tis a *Price* to purchase glory for Believers. 'Tis called 1 Tim. 2. 6. the *Blood of the New-Testament*, because it conveys a Mat. 26. 28. title to the Heavenly Inheritance. Our impunity is the effect of his Satisfaction, our positive happiness of his redundant merit. God was so well pleased with his perfect Obedience, which infinitely surpasses that of any meer creature, that he promised to confer upon those who believe in him, all the glorious qualities becoming the Sons of God, and to make them associates with him in his Eternal Kingdom. The compleat happiness of the Redeemed, is the Redeemers recompence, in which he is fully satisfied for all his sufferings. Now the transcendent excellency of this above the first state of Man, will more distinctly appear by considering,

I. The place where 'tis enjoyed, and that is the *Heaven of Heavens*. *Adam* was put into the Terre-

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strial

strial *Paradise*, a place suitable to his natural being, and abounding with all pleasing objects ; but they were such as creatures of a lower kind enjoyed with him. But Heaven is the Element of Angels, their native seat, who are the most noble part of the Creation. 'Tis the true Palace of God, intirely separated from the impurities and imperfections, the alterations and changes of the lower World ; where he reigns in Eternal Peace. 'Tis the Temple of the Divine Majesty, where his *excellent Glory* is revealed in the most conspicuous manner. *'Tis the habitation of his holiness, the place where his honour dwells.* 'Tis the sacred Mansion of Light, and Joy, and Glory. Paradise with all its pleasures was but a shadow of it.

II. The Life of *Adam* was attended with innocent infirmities. For the body being composed of the same principles with other sensitive creatures, 'twas liable to hunger, and thirst, and weariness, and was to be repaired by food and sleep. *Adam* was made a *living Soul*, therefore subject to those inclinations and necessities which are purely animal. And although whilst innocent, no disease could seize on him, yet he was capable of hurtful impressions : though he should have been preserved from death, yet he was perishable. His life was in a perpetual flux : 'twas Immortal not merely from the temperament of his Body, but to be sustained by the power of God in the use of means. From hence it follows that *Adam* in his natural state was not capable of the vision of God. Heaven is too pure an Air for him to have lived in. The Glory of it is inconsistent with such a temper'd Body. *Flesh and Blood cannot inherit the Kingdom of Heaven.* The faculties would be confounded with its overcoming brightness. Till the sensitive powers are

1 Cor. 15. 45

1 Cor. 15. 50

are refin'd, and exalted to that degree that they become spiritual, they cannot converse with glorified objects. Now the bodies of the Saints shall be invested with Celestial qualities. The Natural shall be changed into a Spiritual body, and be preserved as the Angels by the sole vertue of the quickning Spirit. The life above shall flourish in its full vigour, without any other support, than the Divine power that first created it. And as the body shall be spiritual, so truly immortal, and free from all corruptive change; as the Sun which for so many ages hath shined with an equal brightness to the World, and hath a durable fulness of light in it. In this respect the *Children of the Resurrection*, are equal to the *Angels*, who being pure Spirits, do not marry to perpetuate their kind, for they never die. And the glorified body shall be cloathed with a more Divine beauty in the Resurrection, than *Adam* had in the Creation. The glory of the second Temple shall excel that of the first. In short, the first *Man* was of the *Earth* earthy, and could derive but an earthy condition to his descendents: But the Lord *Christ* is from *Heaven*, and is the principle of an Heavenly and Glorious life to all that are united to him.

Luk. 20. 36.

1 Cor. 15. 47.

III. The felicity of Heaven exceeds the first, in the manner and degrees of the fruition; and the continuance of it.

1. The Vision of God in Heaven is immediate. *Adam* was a spectator of God's Works, and his understanding being full of Light, he clearly discover'd the Divine Attributes in their effects. The strokes of the Creators Hand are engraven in all the parts of the Universe. The Heavens, and Earth, and all things in them, are evident testimonies of

- the excellency of their Author. The *invisible things of God from the Creation of the World are clearly seen*. And the knowledge that shined in his soul, produced a transcendent esteem of the Deity, in whom Wisdom and Power are united in their supreme degree; and a superlative love and delight in him for his goodness. Yet his sight of God was but *through a Glass*, an eclipsing *medium*. For inferior beings are so imperfect, that they can give but a weak resemblance of his infinite perfections. But the sight of God in Heaven, is called, the *seeing of him as he is*; and signifies the most clear and compleat knowledge, which the rational soul when purified and raised to its most perfect state can receive; and out-shines all the discoveries of God in the lower World. *Adam* had a visible copy of his invisible beauty, but the Saints in Heaven see the glorious Original. He saw God in the reflection of the Creature, but the Saints are under the direct beams of Glory, and *see him face to face*. All the Attributes appear in their full and brightest lustre to them. Wisdom, Love, Justice, Holiness, Power, are manifested in their exaltation. And the glorified Soul, to qualify it for converse with God in this intimate manner, hath a more excellent constitution then was given to it in the Creation. A new edge is put upon the faculties whereby they are fitted for those objects which are peculiar to Heaven. The intellectual eye is fortified for the immediate intuition of God. *Adam* in *Paradise* was absent from the *Lord*, in comparison of the Saints who encompass his *Throne*, & are in the presence of his *Glory*.
- Besides, 'Tis the peculiar excellency of the Heavenly Life, that the Saints every moment enjoy it without any *allay*, in the highest degree of its Perfection,

fection. The life of *Adam* was alwaies in a circle of low and mean functions of the *Animal* Nature, which being common to him and Beasts, the acts of it are not strictly *Humane*. But the *Spiritual* Life in Heaven is entirely freed from those *servile* necessities, and is spent in the eternal performance of the most noble actions of which the *intelligent* Nature is capable. The Saints do alwaies contemplate, admire, love, enjoy, and praise their everlasting Benefactor. *God is to them all in all.*

In short, That which prefers the Glory of Heaven *infinitely* before the *first* state of Man, is the continuance of it for ever : 'Tis an unwithering and never-fading Glory. *Adam* was liable to Temptations, and capable of Change, he fell in the Garden of *Eden*, and was sentenc'd to die. But Heaven is the Sanctuary of Life and Immortality ; 'tis inaccessible to any evil. The *Serpent* that corrupted *Paradise* with its Poison, can't enter there. As there is no seed of Corruption within, so no cause of it without. Our Redeemer offer'd Himself by the *Eternal Spirit*, and purchased an eternal Inheritance for his People. Their Felicity is full and perpetual, without encrease, for in the *first* moment 'tis perfect, and shall continue without declination. The Day of Judgment is called the *Last Day* : For Daies, and Weeks, and Months, and Years, the Revolutions which now measure Time, shall then be swallowed up in an unchangeable Eternity. *The Saints shall be for ever with the Lord.* And in all these respects, the Glory of the Redeemed, as far exceeds the Felicity of Man in the Creation, as Heaven, the bright Seat of it, is above the fading beauty of the *terrestrial Paradise*. Thes. 4.

CHAP. XI.

Redeeming Love deserves our highest Admiration, and humble Acknowledgments. The illustration of it by several Considerations. God is infinitely amiable in Himself, yet his Love is transient to the Creature. 'Tis admirable in Creating and Preserving Man, more in Redeeming him and by the Death of his Son. The discovery of God's Love in our Redemption is the strongest perswasive to Repentance. The Law is ineffectual to produce real Repentance. The common benefits of Providence are insufficient to cause Faith and Repentance in the guilty Creature. The clear discovery of pardoning Mercy in the Gospel can only remove our Fears, and induce us to return to God. The transcendent Love of God should kindle in us a reciprocal Love to Him. His Excellency, and His ordinary Bounty to Mankind cannot prevail upon us to love Him. His Love to us in Christ only conquers our Hatred. Our Love to Him must be sincere and superlative. The despising of Saving Mercy is the highest Provocation. It makes the Condemnation of Men most just certain, and heavy.

1. **T**His Redeeming Love deserves our highest Admiration, and most humble acknowledgments. If we consider God aright, it may raise our wonder, that He is pleased to bestow kindness upon any created being. For in Him is all that is excellent and amiable; and 'tis essential to the Deity, to have the perfect knowledg of Himself, and perfect Love to Himself. His Love being proportioned to his Excellencies, the act is infinite, as the object: And the

the perfections of the Divine Nature, being equal to his Love, 'tis a just cause of admiration that 'tis not confined to himself, but is transient and goes forth to the Creature. When *David* looked up to the Heavens, and saw the Majesty of God written in Characters of light, he admires that Love which first made *Man a little lower than the Angels, and Crowned him with Glory and Honour*, and that providential care which is mindful of him, and visits him every moment. Such an inconceivable distance there is between God and Man, that 'tis wonderful, God will spend a thought upon us. *Lord, what is Man that thou takest knowledge of him? or the Son of Man that thou makest account of him? Man is like to vanity, his dayes are as a shadow, that passeth away.* Psal. 8.

His being in this world hath nothing firm, or solid; 'tis like a shadow, that depends upon a cause that is in perpetual motion, the light of the Sun, and is alwayes changing, till it vanishes in the darkness of the night. But if we consider Man in the quality of a sinner, and what God hath wrought for his recovery, we are overcome with amazement. All temporal favours are but foils to this miraculous Mercy, and unspeakably below the least instance of it: without it all the priviledges we enjoy above inferior Creatures in this life, will prove aggravations of our future misery. God saw us in our degenerate state, destroyed by our selves, and yet, O Goodness truly Divine! he loved us so far, as to make the way for our recovery. High Mountains were to be levelled, and great depths to be filled up, before we could arrive at blessedness: all this God hath done. He hath brought the Curse of the guilty upon the innocent, and exposed his beloved Son to the Sword of his Justice, to turn the blow;

blow from us. What astonishing goodness is it, that God who is the Author and end of all things, should become the means of our Salvation? And by the lowest abasement? What is so worthy of admiration as that the Eternal should become mortal, that being in the form of God, he should take on him the form of a Servant, that the Judge of the World should be condemned by the guilty, that he should leave his Throne in Heaven to be nailed to the Cross, that the Prince of Life should taste of Death? These are the great Wonders which the Lord of Love hath performed, and all for sinful, miserable and unworthy Man, who deserved not the least drop of that Sweat and Blood he spent for him: and without any advantage to himself, for what content can be added to his felicity by a cursed Creature? Infinite Love, that is as admirable as saving! *Love that passeth Knowledge!* and is as much above our comprehension as desert. In natural things, admiration is the effect of ignorance, but here 'tis increased by Knowledge. For the more we understand the excellent Greatness of God, and the vileness of Man, the more we shall admire saving Mercy.

And the most humble acknowledgments are due for it. When *David* told *Mephibosheth*, that he
 2Sam.9.7,8. should *eat bread with him at his Table continually*, he bowed himself, and said, *What is thy Servant, that thou shouldest look on such a dead Dog as I am?* A speech full of gratitude, and humility; yet he was of a Royal extraction, though at that time in a low condition. With a far greater sense of our unworthiness, we should reflect upon that condescending Love, that provides the *Bread of God* for the food of our Souls, without which we had perisht for want. *David*

vid in that divine thanksgiving recorded in the Scripture, reflects upon his own meanness, and from that magnifies the favour of God towards him. *Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? and this was yet a small thing in thy sight, O Lord God, but thou hast spoken of thy Servants house, for a great while to come, and is this the manner of Man, O Lord God?* if such humble and thankful acknowledgments were due for the Scepter of Israel, what is for the Crown of Heaven? and and that procured for us by the sufferings of the Son of God. Briefly Goodness is the foundation of Glory, therefore the most solemn and affectionate Praise is to be rendered for transcendent Goodness, The consent of Heaven and Earth, is, *in ascribing blessing, and honour, and glory to him that sits on the Throne, and the Lamb for ever.* 2 Sam. 7. 18. Rev. 5. 13.

2. The Love of God discovered in our Redemption, is the most powerful *persuasive* to Repentance. For the discovery of this we must consider, that real Repentance is the consequent of Faith, and always in proportion to it. Therefore, the *Law* which represents to us the Divine Purity and Justice, without any *alloy* of Mercy, can never work true Repentance in a Sinner. When *Conscience* is under the strong conviction of guilt, and of Gods Justice as *implacable*, it causes a dreadful flight from him, and a *retchless* neglect of means. Despair hardens. Neither is the discovery of God in Nature, prevailing over the impenitent Hearts of men. 'Tis true, the visible frame of the World, and the continual benefits of Providence, instruct Men in those *prime* Truths, the Being and Bounty of God to those that serve Him, and invite them to their Duty. God

Act. 4. 17. *never left himself without a witness in any age: His Goodness is design'd To lead men to Repentance. And the Apostle aggravates the obstinacy of Men, that render'd that method entirely fruitless. But the Declaration of Gods Goodness in the Gospel is infinitely more clear and powerful, than the silent revelation by the works of Creation and Providence. For although the Patience and general Goodness of God offered some intimations that he is placable, yet not a sufficient support for a guilty and jealous Creature to rely on. The natural notion of Gods Justice is so deeply rooted in the Humane Soul, that till He is pleased to proclaim an Act of Grace and Pardon, on the conditions of Faith and Repentance, 'tis hardly possible that convinced Sinners should apprehend Him otherwise than an Enemy; and that all the common Benefits they enjoy, are but Provisions allowed in the interval between the Sentence pronounced by the Law, and the Execution of it at Death. Therefore God to overcome our fears, and to melt us into a compliance, hath given in the Scripture the highest assurance of his willingness to receive all relenting and returning Sinners. He interposes the most solemn Oath to remove our suspicions. As I live, saith the Lord, I delight not in the death of the wicked, but that the wicked turn from his way and live. And have I any pleasure at all that the wicked should die? saith the Lord God: And not that he should return from his ways and live?* The majesty and ardency of the Expressions testify the truth and vehemency of his desire, so far as the Excellency of his Nature is capable to feel our Affections. And the Reason of it is clear; for the Conversion of a Sinner implies a thorough change in the Will and Affections

Ezek. 33. 11. cions. *As I live, saith the Lord, I delight not in the death of the wicked, but that the wicked turn from his*

Ezek. 18. 23. *way and live. And have I any pleasure at all that the wicked should die? saith the Lord God: And not that he should return from his ways and live?* The majesty and ardency of the Expressions testify the truth and vehemency of his desire, so far as the Excellency of his Nature is capable to feel our Affections. And the Reason of it is clear; for the Conversion of a Sinner implies a thorough change in the Will and Affections

Affections from Sin to Grace, and that is infinitely pleasing to Gods Holiness, and the giving of Life to the *converted* is most suitable to his Mercy. The *Angels* who are infinitely inferiour to Him in Goodness, rejoyce in the Repentance and Salvation of Men; Much more God doth. There is an eminent difference between his inclinations to exercise Mercy, and Justice. He uses expressions of regret when He is constrained to punish. *O that my People had bearkned to me, and Israel had walked in my wayes. And how shall I give thee up, Ephraim? how shall I deliver thee, Israel? mine heart is turned within me:* As a merciful Judge, that pities the Man when he condemns the Malefactor. But He dispenses Acts of Grace with pleasure, *He pardons Iniquity, and passes by transgressions, because He delights in Mercy.* 'Tis true, when Sinners are finally obdurate, God is pleased in their Ruine, for the honour of his Justice; yet, 'tis not in such a manner as in their Conversion and Life. He doth not invite Sinners to transgress, that He may condemn them: He is not pleased when they give occasion for the exercise of his Anger. And above all, we have the clearest and surest discovery of pardoning Mercy in the Death of Christ. For what stronger evidence can there be of God's readiness to pardon, than sending his Son into the World to be a Sacrifice for Sin, that Mercy without prejudice to his other Perfections might upon our Repentance forgive us? And what more rational argument is there, and more congruous to the Breast of a Man, to work in him a serious grief and hearty detestation of Sin, not only as a cursed thing, but as 'tis contrary to the Divine Will, than the belief that God, in whose Power alone

Psal. 81. 13.

Hos. 11. 8.

Mic. 7. 18.

it is to pardon Sinners, is most desirous to pardon them, if they will return to Obedience? The Prodigal in his extream distress resolved to go to his Father with penitential acknowledgments and submission: and, to use the words of a devout Writer, His guilty Conscience as desperate asks him, *Qua spe*, with what hope? He replies to himself, *Illam qua Pater est. Ego perdidi quod erat filii; ille quod patris est non amisit*: Though I have neglected the duty and lost the confidence of a Son, he hath not lost the compassion of a Father. That Parable represents Man in his degenerate forlorn state, and that the Divine Goodness is the Motive that prevails upon him to return to his duty.

3. The transcendent Love that God hath express in our Redemption by Christ, should kindle in us a reciprocal affection to him. For what is more natural than that one flame should produce another? *We love him, because he loved us first*. The original of our Love to God is from the evidence of his to us: this alone can strongly and sweetly draw the heart to him. 'Tis true, the divine excellencies as they deserve a superlative esteem, so the highest affection: but the bare contemplation of them is ineffectual to fire the Heart with a zealous Love to God. For Man in his Corrupt state hath a *Diabolical Seed* in him; he is inclined not only to Sensuality, which is an *implicit* hatred of God, (for an eager Appetite to those things which God forbids, and a fixed Aver-sation from what He commands, are the Natural effects of Hatred,) But to malignity and direct hatred against God. *He is an enemy in his mind through wicked*

wicked Works: and this enmity ariseth from the consideration of Gods Justice, and the effects of it. Man cannot Sin and be happy, therefore he wishes there were no God to whom he must be accountable. He is no more wrought on by the Divine perfections and beauties to love the Deity, than a guilty person, who resolvedly goes on to break the Laws, can be perswaded to love the Judge, for his excellent knowledg, and his inflexible integrity, who will certainly condemn him. Besides, the great and abundant blessings, which God, as Creator, and Preserver, bestows upon all, cannot prevail upon guilty Creatures to love him. Indeed the goodness that raised us from a state of nothing, is unspeakably great, and layes an Eternal Obligation upon us. The whole stock of our affections is due to Him, for conferring upon us the humane Nature, that is common to Kings and the meanest Beggar. All the Riches and Dignity of the greatest Prince, whereby he exceeds the poorest Wretch, compared to this benefit which they both share in, have no more proportion than a Farthing to an immense Treasure. The Innumerable Expressions of God's Love to us every Day should infinitely endear Him to us. For who is so inhumane as not to love his Parents, or his Friend, who defended him from his deadly Enemies, or relieved him in his poverty, especially if the vein of his bounty be not dried up, but alwayes diffuses it self in new favours? If we love the memory of that Emperour, who reflecting upon one day that past without his bestowing some benefit, with grief said, *Diem perdidit*, I have lost a day; how much more should we love God who every moment bestows innumerable blessings upon his Creatures. But sinful Man hath contracted such
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an unnatural hardness, that he receives no impressions from the renewed Mercies of God. He violates the Principles of Nature, and Reason. } For how unnatural is it, not to love our Benefactour, when the dull Ox and the stupid Ass serve those that feed them ? and how unreasonable, when the Publicans return love for love ? Now there is nothing that can perfectly overcome our hatred, but the consideration of that Love, which hath freed us from Eternal Misery : for the guilty Creature will be alwayes suspicious, that notwithstanding the ordinary benefits of Providence, God is an enemy to it : and till Man is convinced, that in loving God, he most truly loves himself, he will never sincerely affect him. This was one great design of God in the Way, as well as in the Work of our Redemption, to gain our hearts intirely to himself. He saves us in the most endearing, and obliging manner. As *Dauids* affection declared itself, *I will not serve the Lord with that which cost me nothing* : So God would not save Man with that which cost him nothing, but with the dearest price hath purchased a Title to our Love. *God was in Christ reconciling the World to himself*, as well as through Christ reconciling himself to the World. He hath propounded such Arguments for our Love, so powerful, and sublime, that *Adam* in Innocence was unacquainted with. He sent down his own Bowels to testify His Affection to us. And that should be the greatest indearment of our Love, which was the greatest evidence of his.

And if we consider the Person of our Redeemer, what more worthy object of our affection than Christ ? And Christ dying with all the circumstances of dishonour and pain, and dying thus for Love, and this
Love

Love terminated on Man. If He had no attractive excellencies in himself, yet his dying for us should make him infinitely precious and dear to our Souls. He is more amiable on the Cross, than in the Throne: For there we see the clearest Testimony, and the most Glorious Triumph of his Love. There he endured the Anger of Heaven, and the scorn of the Earth. There we might see Joy sadned, Faith fearing, Salvation suffering, and Life dying. Blessed Redeemer, what couldst thou have done or Suffered more, to quicken our dead Powers, and inflame our cold Hearts toward thee? How can we remember thy bleeding, dying Love without an Extasy of affection? If we are not more insensible than the Rocks, 'tis impossible but we must be toucht and softened by it.

Quid violentius triumphat de Deo? Videas in Christo latari tristitiam, pavere fidem, salutem pati, vitam mori.

Suppose an Angel by special delegation had been enabled to have *trod Satan under our feet*, our obligations to him had been inexpressible, and our love might have been intercepted from ascending to our Creator. For Salvation is a greater benefit, than the meer giving to us our natural being. As the privation of felicity with the actual misery that is joyned with it, is infinitely worse than the negation of being. Our Lord pronounced concerning *Judas*; *It had been good for that Man that he had never been born.* Redeeming Goodness exceeds creating. Now the Son of God that he might have our highest Love, alone wrought Salvation for us.

Mat. 26. 24.

And what admirable Goodness is it, that he puts a value upon our affection, and accepts such a small return! our most intense and ardent love bears no more proportion to his, than a spark to the Element of Fire. Besides, His Love to us was pure, and with-

without any benefit to himself; but ours to him is profitable to our Souls, for their eternal advantage. Yet with this He is fully satisfied; when we love Him in the quality of a Saviour, we give Him the Glory of that he designs most to be Glorified in, that is, of his Mercy to the miserable. For this reason he instituted the Sacrament of the Supper, the contrivance of his Love, to refresh the memory of his Death, and quicken our fainting love to him. Now the Love that our Saviour requires must be.

1. Sincere and Unfeigned. This declares it self by a care to please Him in all things. *If a Man love me, saith our Saviour, he will keep my Commandments.* Obedience is the most natural and necessary product of Love. For Love is the spring of Action, and employs all the faculties in the service of the person loved. The Apostle expresses the force of it by an emphatical Word, *The Love of Christ constrains us*: it signifies to have one bound, and so much under power that he cannot move without leave. As the inspired Prophets were carried by the Spirit, and intirely acted by his motions. Such an absolute Empire had the Love of Christ over him, ruling all the inclinations of his Heart, and actions of his Life. 'Tis this alone makes Obedience chearful, and constant. For Love is seated in the Will, and the Obedience that proceeds from it, is out of choice, and purely voluntary. *No Commandment is grievous that is performed from Love.* And it makes Obedience constant: that which is forced from the impression of fear is unsteadfast; but what is mixt with delight is lasting.

2. Our Love to Christ must be supreme, exceeding that which is given to all inferiour *Objects*. The most elevated and entire Affection is due to Him who saves

saves us from Torments that are extreme and eternal, and bestows upon us an Inheritance immortal and undefiled. Life it self and all the endearments of it, Relations, Estates are to be disvalued, when set in comparison with Him. Nay if (by an impossible supposition) they could be separated, our Saviour should be more dear to us than Salvation. For He declared greater Love in giving Himself for our Ransom, than in giving Heaven to be our Reward. When we love Him in the highest degree we are capable of, we have reason to mourn for the imperfection of it. In short, A *Superlative* Love as 'tis due to our Redeemer, so 'tis only accepted by Him.

He that loveth father or mother, son or daughter more than Him, is not worthy of Him. Mat. 10.37.

And He tells us in other places that we must *hate them*, to shew, that this Love should so far exceed the Affection that is due to those persons, that in all occasions where they divide from Christ, we should demean our selves as if we had only for them an indifference, and even an averfation. Indeed the preferring of any thing before Him, who is altogether desirable in Himself, and infinitely deserves our Love, is *brutishly* to undervalue Him, and in effect not to love Him. For in a Temptation where Christ and the beloved object are set in competition; as a greater weight turns the Scales, so the stronger Affection will cause a person to renounce Christ, for the possession of what he loves better. 'Tis the Love of Christ reigning in the Heart, that is the only Principle of Perseverance.

4. What an high Provocation is it to despise Redeeming Mercy, and to defeat that infinite Goodness which hath been at such expence for our Recovery? The Son of God hath emptied all the Treasures of his

Love, to purchase Deliverance for guilty and wretched Captives, He hath past through so many pains and thorns to come and offer it to them; He solicits them to receive Pardon and Liberty, upon the conditions of Acceptance and Amendment, which are *absolutely* necessary to qualify them for Felicity: Now if they slight the Benefit, and renounce their Redemption; if they sell themselves again under the Servitude of Sin, and gratifie the Devil with a new conquest over them; what a bloody Cruelty is this to their own Souls, and a vile indignity to the Lord of Glory? And are there any *servile* spirits so charm'd with their misery, and so in love with their chains, who will stoop under their cruel Captivity, to be reserved for eternal Punishment? Who can believe it? But alas Examples are numerous and ordinary: The most by a Folly as prodigious as their Ingratitude, prefer their Sins before their Saviour, and love that which is the only just object of Hatred, and hate Him who is the most worthy object of Love. 'Tis a most astonishing consideration, that Love should persuade Christ to die for Men, and that they should trample upon his Blood, and choose rather to die by themselves, than to live by Him. That God should be so easie to forgive, and Man so hard to be forgiven. This is a Sin of that transcendent height, that all the abominations of *Sodom* and *Gomorrhah*, are not equal to it. This exasperates Mercy, that dear and tender Attribute; the only Advocate in God's Bosom for us: This makes the Judge irreconcilable. The rejecting of life upon the gracious terms of the Gospel, makes the condemnation of Men most just, certain, and heavy.

1. Most Just : for when Christ hath performed what was necessary for the expiation of sin, and hath opened the Throne of Grace, which was before shut against us, and by this God hath declared how willing he is to save Sinners ; if they are wilful to be damned, and frustrate the blessed methods of Grace, 'tis most equal they should inherit their own choice : *They judge themselves unworthy of Eternal Life.* Conscience will justifie the severest doom against them.

2. It makes their condemnation certain, and final. The Sentence of the Law is reverfible by an appeal to an Higher Court ; but that of the Gospel against the refusers of Mercy will remain in its full force for ever. *He that believes not, is condemn'd already.* 'Tis some consolation to a Malefactor, that the Sentence is not pronounced against him : but an unbeliever hath no respite. The Gospel assures the sincere Believer, that *he shall not enter into Condemnation*, to prevent his fears of an after sentence, but it denounces a present doom, against those who reject it. *The Wrath of God abides on them.* Obstinate infidelity sets beyond all possibility of Pardon : *there is no Sacrifice for that Sin.* Salvation it self cannot save the impenitent Infidel : For he excludes the only means whereby Mercy is conveyed. How desperate then is the case of such a Sinner ? To what Sanctuary will he fly ? all the other Attributes condemn him, Holiness excites Justice, and Justice awakens Power for his destruction ; and if Mercy interpose not between him and ruin, he must perish irrecoverably. *Who ever loves not the Lord Christ is Anathema Maranatha ;* He is under an irrevocable

Joh.3 18.

Curse; which the Redeemer will confirm at his coming.

3. Wilful neglect of Redeeming Mercy aggravates the Sentence, and brings an extraordinary damnation upon Sinners. Besides the doom of the Law which continues in its vigour against transgressors, the Gospel adds a more heavy one against the impenitent, *because he believes not in the name of the only begotten Son of God*. Infidelity is an outrage not to a Man or an Angel, but to the Eternal Son. For the Redemption of Souls is reckoned as a part of his reward, *He shall see of the travel of his soul and be satisfied*. Those therefore that spurn at Salvation, deny him the honour of his sufferings: and are guilty of the defiance of his Love, of the contempt of his Clemency, of the provocation of the most sensible and severe Attribute when 'tis incensed. This is to strike him at the Heart, and to kick against his Bowels. This increases the anguish of his sufferings, and imbitters the Cup of his Passion. This renews his Sorrows, and makes his Wounds bleed afresh. Ingrateful Wretches! that refuse to bring Glory to their Redeemer, and blessedness to themselves: that rather chuse that the accuser should triumph in their misery, then their Saviour rejoyce in their felicity. *This is the great condemnation, that Christ came into the World to exempt Men from Death, and they refuse the Pardon.* 'Tis an aggravation of sin above what the Devils are capable of, for Pardon was never offered to those rebellious spirits. In short, so deadly a malignity there is in it, that it poysons the Gospel it self, and turns the sweetest Mercy into the sorest Judgment. The Sun of Righteousness who is a reviving

light

Joh. 3. 18.

Isa. 53.

Ut denuò malus, recuperata præda sua, adversus Dominum gaudeat.
Tertul. de Pat.

Joh. 3. 19.

light to the penitent Believer, is a consuming Fire to the obdurate. How much more tolerable had been the condition of such Sinners, if saving Grace had never appeared unto Men, or they had never heard of it? for the Degrees of Wrath shall be in proportion to the riches of neglected goodness. The refusing Life from Christ, makes us guilty of his Death. And when he shall come in his Glory, and be visible to all that Pierced Him, what Vengeance will be the portion of those who despised the Majesty of his Person, the mystery of his Compassions and Sufferings? Those that lived and dyed in the darkness of Heathenism, shall have a cooler Climate in Hell, then those who neglect the great Salvation.

CHAP. XII.

Divine Justice concurs with Mercy in the work of our Redemption. The Reasons why we are Redeemed by the Satisfaction of Justice are specified: to declare Gods hatred of Sin, to vindicate the honour of the Law, to prevent the secure commission of Sin. These Ends are obtained in the Death of Christ. The reality of the Satisfaction made to Divine Justice considered. The requisites in order to it. The appointment of God, who in this transaction is to be considered not as a Judge, that is Minister of the Law, but as Governour. His right of Jurisdiction to relax the Law as to the execution of it. His Will declared to accept of the compensation made. The consent of our Redeemer was necessary. He must be perfectly Holy. He must be God and Man.

THe Deity in it self is *Simple and Pure*, without mixture or variety: The *Scripture* ascribes Attributes to God for our clearer understanding. And those as *essential* in Him are simply *one*: They are distinguish'd only with respect to the diverse objects on which they are terminated, and the different *effects* that proceed from them.

The *two* great Attributes which are exercised towards reasonable Creatures in their *lapsed* state, are Mercy and Justice: these admirably concur in the work of our Redemption. Although God spared guilty Man for the honour of his Mercy, yet He *spared not his own Son*, who became a Surety for the offender,

offender, but delivered Him up to a cruel Death, for the glory of his Justice. For the clearer understanding of this, *three* things are to be considered;

1. The Reasons why we are redeemed by the Satisfaction of Justice.

2. The Reality of the Satisfaction made by our Redeemer.

3. The compleatness and perfection of it. Concerning the *first* there are *three* different Opinions, among those who acknowledge the reality of Satisfaction.

1. That 'tis not possible that Sin should be pardoned without Satisfaction. For Justice being a natural and necessary excellency in God; hath an unchangable respect to the qualities which are in the Creatures: That as the Divine Goodness is necessarily exercised towards a Creature perfectly holy, so Justice is in punishing the guilty, unless a Satisfaction intervene. And if it be not possible, considering the perfection of the Deity, that Holiness should be unrewarded, far less can it be, that Sin should be unpunisht: since the exercise of Justice, upon which Punishment depends, is more necessary than that of Goodness, which is the cause of Remuneration. For the Rewards which Bounty dispenses are pure Favours, whereas the Punishments which Justice inflicts, are due. In short, Since Justice is a Perfection, 'tis in God in a *supreme* degree, and being infinite 'tis inflexible. This Opinion is asserted by several Divines of eminent Learning.

The *Second* Opinion is, That God by his *Absolute* Dominion and Prerogative, might have releas'd the Sinner from Punishment without any Satisfaction.

faction. For as by his Sovereignty He transfer'd the Punishment from the guilty to the innocent; so He might have forgiven Sin, if no Redeemer had interposed. From hence it follows, that the Death of Christ for the Expiation of Sin was necessary only with respect to the Divine Decree.

3. The *Third* Opinion is, That considering God in this transaction as qualified with the Office of Supreme Judg and Governor of the World, who hath given just Laws to direct his Creatures in their Obedience, and to be the rule of his proceedings with them as to Rewards and Punishments, He hath so far restrain'd the exercise of his Power, that upon the breach of the Law, either it must be executed upon the Sinner, or if extraordinarily dispens'd with, it must be upon such terms as may secure the Ends of Government: and those are His own Honour, and publick Order, and the Benefit of those that are governed. And upon these accounts 'twas requisite, supposing the merciful design of God to pardon Sin, that his Righteousness should be declared in the Sufferings of Christ. I will distinctly open this.

In the Law the Sovereignty and Holiness of God eminently appear: And there are *two* things in all Sins, which expose the Offender justly to Punishment:

1. A Contempt of God's Sovereignty, and in that respect there is a kind of equality between them. *He that offends in one, is guilty of all*, they being ratified by the same Authority. And from hence 'tis, that Guilt is the natural Passion of Sin, that alwaies adheres to it. For as God hath a Judicial Power to inflict Punishment upon the Disobedient by vertue of his Sovereignty, so the desert of Punishment

ariseeth

arises from the despising it in the violation of his Commands.

2. In every Sin there is a contrariety to Gods Holiness. And in this the natural *turpitude* of Sin consists, which is *receptive* of degrees. From hence arises Gods hatred of Sin, which is as *essential* as his Love to Himself: the infinite Purity and Rectitude of his Nature, infers the most perfect abhorrence of whatever is opposite to it. *The righteous Lord loves righteousness, but the wicked his soul hates.* Psal. 11. 5. 7. Now the Justice of God is founded in his Sovereignty and his Holiness, and the reason why 'tis exercised against Sin, is not an arbitrary Constitution, but his Holy Nature, to which Sin is *repugnant*. These things being premised, it follows, That God in the relation of a Governor is Protector of those Sacred Laws, which are to direct the Reasonable Creature. And as 'twas most reasonable that in the first giving the Law, He should lay the strongest restraint upon Man for preventing Sin, by the threatening of Death, the greatest evil in it self, and in the estimation of Mankind; so 'tis most congruous to Reason, when the command was broke by Mans Rebellion, that the *Penalty* should be inflicted either on his Person, according to the immediate intent of the Law, or something *equivalent* should be done, that the Majesty and Purity of God might appear in his Justice, and there might be a visible discovery of the value He puts on Obedience.

The life of the Law depends upon the execution of it: for impunity extenuates Sin in the account of Men, and encourages to the free commission of it. If Pardon be easily obtained, Sin will be easily committed. The first temptation was prevalent by this persuasi-

on, that no punishment would follow. Besides, if upon the bold violation of the Law no punishment were inflicted, not only the glory of God's Holiness would be obscured, as if He did not love Righteousness and hate Sin, but suffered the contempt of the one, and the commission of the other without controul; but it would either reflect upon His Wisdom, as if He had not upon just reason establish'd an alliance between the Offence and the Penalty : or upon His Power, as if He were not able to vindicate the Rights of Heaven. And after His giving a Law, and declaring that according to the tenor of it, He would dispense Rewards and Punishments, if Sin were unrevenged, it would lessen the sacredness of his Truth in the esteem of Men. So that the Law, and Lawgiver would be exposed to contempt. By all which it appears, that the Honour of God was infinitely concerned in His requiring satisfaction for the breach of his Laws.

Temporal Magistrates are bound to execute wise and equal Laws, for the preservation of publick order, and civil societies. 'Tis true, there be some cases wherein the Lawgiver may be forced to dispense with the Law, as when the sparing of an offender is more advantage to the State than his punishment : Besides, there is a superior Tribunal to which great Offenders are obnoxious, and good Magistrates, when through weakness they are fain to spare the guilty, refer them to God's Judgment. But 'tis otherwise in the Divine Government : For God is *infinitely* free from any necessity of Compliance. There is no *exigency* of Government that requires, that any Offenders should escape his Severity. Neither is there any Justice above his, which might exact Satisfaction of them. Besides, the Majesty of his Laws

is more Sacred than of those which preserve *Earthly* States, and ought to be more inviolable. The sum is, to declare God's hatred of Sin which is essential to his nature, to preserve the honour of the Law which otherwise would be securely despised, to prevent sin by keeping up in Men an holy fear to offend God, which should be an eternal respect of the rational Creature to Him, 'twas most fit, that the presumptuous breach of Gods Command should not be unpunished. Now when the Son of God was made a Sacrifice for Sin, and by a bloody Death made expiation of it, the World is convinced, how infinitely hateful Sin is to him, the dignity of the Law is maintained, and Sin is most effectually discouraged. There is the same terror, though not the same rigor, as if all mankind had been finally condemned. Thus it appears how becoming God it was, to accomplish our Salvation in such a manner, that Justice and Mercy are revealed in their most noble and eminent effects, and operations.

2. The reality of the satisfaction made to Divine Justice is next to be proved. This is the center, and heart of the Christian Religion, from whence all vital and comforting influences are derived: and for the opening of it, I will first consider the requisites in order to it: which are

1. The Appointment of God, whose Power and Will are to be considered in this transaction.

1. His Power: for 'tis an act of supremacy to admit that the sufferings of another should be effectual to redeem the offender. God doth not in this affair sustain the Person of a Judge, that is the Minister of the Law, and cannot free the guilty by transferring

the punishment on another, but is to be considered as Governour, who may by pure Jurisdiction dispense in the execution of the Law, upon those considerations which fully answer the ends of Government.

The Law is not executed according to the Letter of it, for then no sinner can be saved: but repenting Believers are free from condemnation. Nor is it abrogated, for then no obligation remains as to the duty, or penalty of it: but Men are still bound to obey it, and impenitent Infidels are still under the Curse: *The Wrath of God abides upon them*. But 'tis relaxt as to the punishment, by the merciful condescension of the Lawgiver.

Some Laws are not capable of relaxation in their own nature: because there is included moral iniquity in the relaxation. As the commands to love God, and obey Conscience, can never lose their binding force. 'Tis an universal rule that suffers no exception, God cannot deny himself; therefore he can never allow sin, that directly opposes the perfections of His Nature. Besides, some Laws cannot be relaxt *ex hypothesi*, upon the account of the Divine Decree which makes them irrevocable, as that all who die in their impenitency shall be damned. Now there was no express sign annext to the Sanction of the original Law, to intimate, that it should be unalterable as to the letter of it. The threatening declared the desert of Sin in the Offender, and the right of punishing in the Superior; but 'tis so to be understood, as not to frustrate the power of the Law-giver, to relax the punishment upon wise and just reasons.

The Law did neither propound, nor exclude this
expe-

expedient: for judging without passion against the Sinner, it is satisfied with the punishment of the Crime. For 'tis not the evil of the sufferer that is primarily designed by the Law, but the preservation of publick order, for the honour of the Lawgiver, and the benefit of those that are subjects. So that the relaxing the punishment, as to the person of the Sinner, by compensation, fully answers the intent of the Law.

2. As by the right of Jurisdiction God might relax the Law, and appoint a Mediatour to interpose by way of Ransom, so he hath declared his will to accept of Him. The Law in strictness obliged the Sinning person to suffer, so that he might have refused any other Satisfaction. Therefore the whole Work of our Redemption is referred to His Will as the primary cause. Our Saviour *was sent into the* John 3.17. *World by the order of God: He was sealed,* that is, authorised for that great Work by commission from Him. He was called to His Office, by the *voice of his Father from heaven, Thou art my beloved Son in whom I* Mat. 3. 17. *am well pleased. God anointed him with the Holy-Ghost,* Act. 10. 38. *and with Power,* which signifies as the enduing of Him with the Graces of the Spirit, so the investing Him in the dignity of Mediator, as Kings, Priests, and Prophets were. And both were necessary: for his Graces without his Office are unprofitable to us, and His Office without His capacity, of no advantage. In short, the Apostle observes this as the peculiar excellency of the New Covenant, and the foundation of our hopes, that the Mediatour was constituted by a solemn Oath, *The Lord hath sworn, and will* Heb. 7. 21. *not repent, thou art a Priest for ever after the order of Melchisedec.*

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2. The Consent of our Redeemer was necessary, that he might by Sufferings satisfy for us. For being the *Lord from Heaven*, there was no Superiour Authority to command, or Power to compel him. 'Tis true, having become our Surety, 'twas necessary He should be accountable to the Law: But the first undertaking was most free. When one hath entred into Bonds to pay the Debt of an insolvent person, he must give satisfaction; but 'tis an act of liberty and choice to make himself liable. Our Saviour tells us, *It behoved Christ to suffer*; he doth not say that the Son of God should suffer, but that Christ. This Title signifies the same Person in substance, but not in the same respect and consideration. Christ is the *Second* Person clothed with our Nature. There was no necessity that obliged God to appoint his Son, or the Son to accept the Office of Mediator; But when the Eternal Son had undertook that charge, and was made Christ, that is, assumed our Nature in order to redeem us, 'twas necessary that He should suffer.

Besides, His Consent was necessary upon another account. For the Satisfaction doth not arise merely from the Dignity of his Person, but from the Law of substitution, whereby He put himself in our stead, and voluntarily obliged Himself to suffer the Punishment due to us. The efficacy of his Death is by virtue of the Contract between the Father and Him, of which there could be no cause but pure Mercy, and His voluntary Condescension.

Now the *Scripture* declares the willingness of Christ, particularly at his entrance into the World,
and

and at his Death. Upon His coming into the World, He begins his Life by the *internal* Oblation of Himself to his Father; *Sacrifice and Offering thou didst not desire; mine ears hast thou opened:* that is, He entirely resigned himself to be Gods Servant, *Burnt-Offering and Sin-Offering hast thou not required. Then said I, Lo, I come, in the volume of thy book 'tis* Heb. 10. 6, 7, *written of me, I delight to do thy will, O my God, yea thy Law is within my heart.* He saw the Divine Decree, and embrac'd it; the Law was in his Heart, and fully possess'd all his Thoughts and Affections, and had a commanding influence upon his Life. And his Willingness was fully express'd by Him, when He approach'd to His last Sufferings. For although He declin'd Death as Man, having natural and innocent desires of Self-Preservation, yet as Mediator he readily submitted to it. *Not my Will, but thine be done,* was his voice in the Garden. And this argued the compleatness and fixedness of his Will, that notwithstanding his averfation from Death *absolutely* considered, yet with an unabated election He still chose it as the means of our Salvation. No involuntary Constraint was laid upon him, to force him to that submission; But the sole causes of it were his free Compliance with his Fathers Will, and his tender Compassion towards Men. He saith, *I have power to lay down my life,* Joh. 10. 18. *and power to take it up; this command I received of my Father.* In his Death, Obedience and Sacrifice were united. The *Typical* Sacrifices were led to the Altar, but the Lamb of God presented Himself: 'tis Gal. 1. 4. *said, He gave himself for us,* to signify his willingness in dying. Now the Freeness of our Redeemer

Rom. 5. 19. in dying for us, qualified his Sufferings to be *meritorious*. The *Apostle* tells us, that *By the obedience of one many are made righteous*: that is, By his voluntary Sufferings we are justified: for without his Consent, his Death could not have the respect of a punishment for our Sins. No Man can be compelled to pay anothers Debt, unless he make himself Surety for it. Briefly, The Appointment of God, and the Undertaking of Christ, to redeem us from the Curse of the Law by his suffering it, are the Foundation of the *New-Testament*.

3. He that interpos'd as Mediator must be perfectly Holy, otherwise he had been liable to Justice for his own Sin. And guilty Blood is impure and corrupt, apter to stain by its effusion and sprinkling, than to purge away Sin. The *Apostle* joins these two as inseparable, *He appeared to take away Sin, and in Him is no sin*. The *Priesthood* under the Law was imperfect; as for other reasons, so for the sins of the Priests. *Aaron* the first and chief of the *Levitical Order*, was guilty of gross Idolatry, so that Reconciliation could not be obtained by their Ministry: For how can one Captive ransom another, or Sin expiate Sin? But our Mediator was absolutely innocent, without the least tincture of Sin *original*, or *actual*. He was conceived in a miraculous manner, infinitely distant from all the impurities of the earth. That which is produced in an ordinary way receives its propriety from *second Causes*, and contracts the defilement that cleaves to the whole *species*: Whatever is born of blood, and the will of the flesh, that is form'd of the substance of the Flesh, and by the *sensual Appetite* is defiled: but though He was

was form'd of the substance of the Virgin, yet by virtue of an Heavenly Principle, according to the words of the Angel to her, *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy thing that shall be born of thee, shall be called the Son of God.* He came in the appearance only of *sinful flesh*. As the *Brazen Serpent* had the figure, and not the poison of the fiery Serpent. He was without *actual Sin*; He foil'd the Tempter in all his *arts and methods* wherewith he tried Him. He resisted the Lust of the Flesh, by refusing to make the stones Bread to assuage his Hunger; and the Lust of the Eyes, in despising the Kingdoms of the World with all their Treasures; and the Pride of Life, when he would not throw himself down, that by the interposing of Angels for His rescue, there might be a visible proof that He was the Son of God. The Accuser himself confest Him to be the *Holy One of God*: he found no corruption within Him, and could draw nothing out of him. *Judas* that betrayed him, and *Pilate* that condemned him, acknowledged his Innocence. He perfectly fulfill'd the Law, and did alwaies *what pleased his Father*. In the midst of his Sufferings, no irregular motion disturbed his Soul, but He alwaies express'd the highest Reverence to God, and incredible Charity to Men. He was compared to a Lamb, (for his Passion and his Patience) that quietly dies at the foot of the Altar.

Luke 1.35.

Rom.8.3.

Mar. 1.24.

Besides, We may consider in our Mediator not only a perfect freedom from Sin, but an impossibility that he should be toucht by it. The *Angelical Nature* was liable to folly; but the *Human Nature* by its intimate and unchangeable Union with the

Divine is establisht above all possibility of Falling. The Deity is Holiness it self, and by its personal presence, is a greater preservative from sin, than either the vision of God in Heaven, or the most permanent habit of Grace. Our Saviour tells us *the Son can do nothing of himself*, but according to *the pattern the Father sets him*. Now the perfect Holiness of our Redeemer hath a special efficacy in making his Death to be the expiation of Sin, as the Scripture frequently declares. *For such an high Priest became us who is holy, harmles, undefiled and separate from sinners. And he that knew no sin, was made sin for us, that we might be made the Righteousness of God in him. We are Redeemed not with corruptible things, as Silver, and Gold, but with the precious Blood of Christ as of a Lamb without blemish, and without spot. And by his knowledge shall my righteous Servant justify many.*

John 5. 19.
 Heb. 7. 26, 27.
 2 Cor. 5. 21.
 1 Pet. 1. 18.
 Isa. 53. 11.

4. 'Twas requisite the Mediator should be God and Man. He must assume the nature of Man, that he might be put in his stead in order to make satisfaction for him. He was to be our representative, therefore such a conjunction between us must be, that God might esteem all his People to suffer in him. By the Law of *Israel* the right of Redemption belonged to him that was next in blood: Now Christ took the Seed of *Abraham*, the original element of our nature, that having a right of Propriety in us as God, He might have a right of Propinquity as Man. He was allied to all Men, as Men: that His sufferings might be universally beneficial. And He must be God: 'tis not his Innocency onely, or Deputation, but the Dignity of His Person that qualifies Him to be an all-sufficient Sacrifice for Sin, so that God may dispense pardon, in a way that is honourable to Justice.

Justice. For Justice requires a proportion between the Punishment and the Crime : and that receives its quality from the dignity of the person offended. Now since the Majesty of God is infinite against whom sin is committed, the guilt of it can never be expiated but by an infinite Satisfaction. There is *no name under Heaven, nor in Heaven* that could save us, but the Son of God, who being equal to Him in greatness, became Man. Act. 4. 12.

If there had been such compassion in the Angels as to have inclined them, to interpose between Justice and us, they had not been qualified for that Work: not only upon the account of their different nature, so that by substitution they could not satisfy for us ; nor that being immaterial substances, they are exempted from the dominion of death, which was the punishment denounc'd against the sinner, and to which his Surety must be subjected : but principally that being finite Creatures they are incapable to atone an incensed God. Who among all their glorious Orders durst appear before so consuming a fire ? who could have been an Altar whereon to sanctifie a Sacrifice to Divine Justice ? no meer Creature how worthy so ever could propitiate the supreme Majesty when justly provoked. Our Redeemer was to be the Lord of Angels. The Apostle tells us that it *pleased the Father that in him all fulness should dwell.* This respects not his original Nature, but his Office, and the reason of it is, *to reconcile by the blood of the Cross, things in Heaven, and in the Earth.* From the greatness of the Work we may infer the quality of the means, and from the quality of the means, the Nature of the Person that is to perform it. Peace with God who was provoked by our Rebellion, could

only be made by an infinite Sacrifice. Now in Christ the Deity it self, not its influences, and the fulness of it, not any particular perfection only, dwelt really and substantially. God was present in the Ark in a shadow, and representation; He is present in nature by his sustaining Power, and in his Saints by special favour, and the eminent effects, the Graces and Comforts that proceed from it; but he is present in Christ in a singular and transcendent manner. The Humanity is related to the Word not only as a Creature to the Author of its being, for in this regard it hath an equal respect to all the persons, but by a peculiar conjunction: for 'tis actuated by the same subsistence as the Divine Essence is in the Son, but with this difference, the one is voluntary, the other necessary; the one is espoused by Love, the other received by Nature.

Now from this intimate Union, there is a communication of the special qualities of both natures to the Person of Christ: Man is exalted to be the Son of God, and the Word abased to be the Son of Man. As by reason of the vital Union between the Soul and Body, the essential parts of Man, 'tis truly said that he is rational in respect of his soul, and mortal in respect of his body. This Union derives an infinite merit to the obedience of Christ. For the humane nature having its complement from the Divine Person, 'tis not the nature simply considered, but the person that is the fountain of actions. To illustrate this by an instance: the civil Law determines that a tree transplanted from one soile to another, and taking root there, it belongs to the owner of that ground; in regard that receiving nourishment from a new earth, it becomes as it were another tree, though there

there be the same individual root, the same body, and the same soul of vegetation as before. Thus the humane nature taken from the common mass of Mankind, and transplanted by personal Union into the Divine, is to be reckoned as intirely belonging to the Divine, and the actions proceeding from it are not meerly humane, but are raised above their natural worth, and become meritorious. One hour of Christs Life glorified God more, than an everlasting duration spent by Angels and Men in the praises of him. For the most perfect creatures are limited, and finite, and their services cannot fully correspond with the Majesty of God; but when the Word was made Flesh, and entered into a new state of subjection, he glorified God in a Divine manner and most worthy of him. He that *comes from above, is above all.* The allsufficiency of his Satisfaction arises from hence, *He that was in the form of God,* Joh.3.31. *and thought it no robbery to be equal with God;* that is, Phil.2.6. in the truth of the Divine Nature He was equal with the Father, and without sacrilege, or usurpation posselt Divine Honour, he became *obedient to the Death of the Cross.* The Lord of Glory was Crucified. *We are purchased by the Blood of God.* And the Blood of Act.20.28. *Jesus Christ his Son cleanseth us from all Sin.* The Divine Nature gives it an infinite and everlasting efficacy.

And 'tis observable, that the Socinians the declared enemies of his Eternity, consentaneously to their first impious error, deny his Satisfaction. For if Jesus Christ were but a titular God, his Sufferings how deep soever, had been insufficient to expiate our offence: in His Death He had been only a Martyr, not a Mediator. For no Satisfaction can be

be made to Divine Justice, but by suffering that which is equivalent to the guilt of sin, which as 'tis ~~received~~, such must the Satisfaction be.

CHAP. XIII.

Divine Justice is declared and glorified in the Death of Christ. The threefold account the Scripture gives of it : As a Punishment inflicted for Sin, as a Price to redeem us from Hell, as a Sacrifice to reconcile us to God. Man was Capitally guilty. Christ with the allowance of God interposes as his Surety. His Death was inflicted on him by the Supreme Judge. The impulsive Cause of it was Sin. His Sufferings were equivalent to the Sentence of the Law. The Effect of them is our Freedom. An Answer to the Objection, That 'tis a violation of Justice to transfer the Punishment from the guilty to the innocent. The Death of Christ is the Price that redeems from Hell. This singular effect of his Death distinguishes it from the death of the Martyrs. An Answer to the Objections. How could God receive this Price, since he gave his Son to that Death which redeems us? And how our Redeemer, supposing him God, can make Satisfaction to Himself? The Death of Christ represented as a Sacrifice. The Expiatory Sacrifices under the Law were substituted in the place of guilty Men. The Effects of them answerable to their threefold respect, to God, Sin and Men: The Atonement of Anger, the Expiation of Sin, and Freedom from Punishment. All sorts of Placatory Sacrifices are referr'd to Christ, and the effects of them in a sublime
and

and perfect manner. No prejudice to the Freeness and Greatness of God's Love, that Christ by his Death reconciled Him to men.

HAVING premised these things, I shall now prove that the Divine Justice is really declar'd and glorified in the obedient Sufferings of Christ. For the opening this point, 'tis necessary to consider the account the Scripture gives of his Death; which is *threefold*:

1. 'Tis represented under the relation of a Punishment inflicted on him for Sin, and the effect of it is Satisfaction to the Law.

2. As a Price to redeem us from Hell.

3. Under the notion of a Sacrifice to reconcile God to Sinners.

First. As a Punishment inflicted on him for Sin. This will appear by considering,

1. That Man by his Rebellion against God was *capitally* guilty: He stood sentenced by the Law to Death.

2. Christ with the allowance of the Supreme Judge, interposed as our Surety, and in that relation was made liable to Punishment. Sins are by *resemblance* called Debts. As a Debt obliges the Debtor to payment, so Sin doth the Sinner to Punishment.

And as the Creditor hath a right to exact the Payment from the Debtor, so God hath a right to inflict Punishment on the guilty. But with this difference, the Creditor by the meer signification of his will may discharge the Debtor, for he hath an absolute power over his estate: whereas publick Justice is concern'd in the Punishment of the guilty. This is

evident by many instances. For 'tis not sufficient that a Criminal satisfy his Adversary, unless the Prince, who is the Guardian of the Laws, give him

Pardon.

Vid. Dr. Stillingfleet, who with admirable clearness hath vindicated the Doctrine of Satisfaction, from the Objections of Crellius.

Pardon. The interest of a private Person, who hath received an injury, is so distinct from that of the State, that sometimes the injured party solicites the Pardon of the offender without success. Which shews that principally 'tis not to satisfy the particular person, that the Crime is punish'd, but to satisfy the Law, and prevent future Disorders.

Now our Debt was not *pecuniary* but *penal*: And as in *civil* Cases, where one becomes Surety for another, he is obliged to pay the Debt, for in the *estimate* of the Law they are but one person; So the Lord Jesus Christ entering into this relation, He sustained the person of Sinners, and became judicially one with them, and according to the order of Justice, was liable to their punishment. The displeasure of God was *primarily* and directly against the Sinner, but the effects of it fell upon Christ, who undertook for him. The *Apostle* tells us, That *when the Fulness of time came, God sent his Son, made under the Law, that he might redeem them that were under the Law.* He took our Nature & Condition: He was made under the Law *Moral* and *Ceremonial*. The *directive* part of the *Moral* Law He fulfilled by the Innocency of his Life; the *penalty* he satisfied as our Surety, being under an Obligation to save us. And he appeared as a Sinner in his subjection to the Law of *Moses*. That *Hand-writing was against us*; He therefore enter'd into the Bond that we had forfeited. In his Circumcision He signed it with those drops of Blood, which were an earnest of his shedding the rest on the Cross. *For whosoever was Circumcised, became a Debtor to the whole Law.* And we may observe, 'tis said, That as *Moses* lifted up the brazen Serpent, so the Law

of

of which *Moses* was a *type* and Minister, lifted up the *Messiah* on the Cross.

3. The *Scripture* is very clear and express in setting down the part that God had in the Sufferings of Christ as Supreme Judge, the impulsive cause that moved Him, their proportion to the punishment of the Law, and the effect of them for our Deliverance.

He was delivered by the determinate counsel and fore- Acts 2. 23.

knowledge of God. All the various and vicious actions

of men, were over-ruled by his Providence: The

falsehood of *Judas*, the fearfulness of *Pilate*, and the

malice of the *Jews* were subservient to Gods eternal

design. And as He wills not the Death of a Sin-

ner, much less of his Son, but for most weighty

Reasons: these are declared by the Prophet, *All we*

like sheep have gone astray, and turned every one to his

own waies: Our Errours were different, but the

issue was the same, that is, Eternal Death: *And the* Isa. 53. 6.

Lord laid on him the iniquity of us all: that is, the

Punishment of our Iniquities. His Sufferings had

such a respect to Sin, as included the imputation of

it. 'Twas an act of Sovereignty in God to appoint

Christ as Man to be our Surety, but an act of Justice

to inflict the punishment, when Christ had under-

taken for us. 'Tis said, *He hath born our griefs, and*

carried our sorrows. The expressions are compre-

hensive of all the Miseries of his Life, especially his

last Sufferings. The *Hebrew* words *Nasa*, and *Sa-*

bal signifie such a taking away, as is by laying upon

one who bears it from us. And thus it is inter-

preted by St. Peter, *He himself bare our sins in his*

own Body on the tree. This necessarily implies the

derivation of our guilt to him, and the consequent

of it, the transferring of our punishment. Those

נָסָה
סָבַל

Primum le-
signat ist. in
actum tollen-
di onus in ho-
mines, alter-
rum gestatio-
nem oneris
in modum

Isa. 53. 5.

words are full and pregnant to the same purpose : *He was wounded for our transgressions, he was bruised for our Iniquities, the chastisement of our peace was on him, and with his stripes we are healed.* Where the meritorious cause of his Sufferings is set down, as appears by the connexion of the words with the former. *The Jews thought him stricken, smitten of God, and afflicted* ; that is, justly punisht for Blasphemy, and usurping Divine Honour. In opposition to this conceit 'tis added, *But he was wounded for our transgressions.* This the Apostle expressly telleth us, when he declares that *Christ died for our Sins.*

This will appear more fully, by considering what the desert of Sin is. By our Rebellion we made the forfeiture of Soul & Body to Divine Justice: Death, both the first and the second, was the Sentence of the Law. Now the Sufferings of Christ were answerable to this Punishment. The Death which the Law threatned for Sin, was to be accompanied with Dishonour and Pain. And he suffered the Death of the Cross to which a special Curse was annext. And this was not onely in respect of the Judgment of Men, before whom a Crucified person was made a Spectacle of publick Vengeance for his Crimes, but in respect of Gods declaration concerning it. The Jews were commanded *that none should hang on a Tree longer then the Evening* ; lest the Holy Land should be profaned by that, which was an expresse mark of Gods Curse. Now the legal Curse was a Typical signification of the real, that should be suffered by our Redeemer. Besides, his Death was attended with exquisite pains : he suffered variety of torments. by the scourges, the thorns, the nails, that pierced his Hands and Feet, the least vital, but most sensible parts.

He

He refused the Wine mix'd with Myrrh, that was given to stupifie the senses; for the design of his Passion requir'd, that he should have the quickest sense of his Sufferings, which were the Punishment of Sin. And his inward Sorrows were equivalent to the pains of loss and sense that are due to Sinners. 'Tis true, there are circumstances in the Sufferings of the damn'd, as Blasphemy, Rage, Impotent fierceness of mind, which are not appointed by the Law, but are accidental arising from the perverseness of their Spirits: For the punishment of the Law is a Physical evil, but these are Moral: and that punishment is inflicted by the Judge, but these are onely from the guilty Sufferers: Now to these he was not possibly liable. Besides, the Death that the Sinner ought to Suffer is Eternal, attended with despair, and the intolerable anguish of Conscience. Now our Redeemer having no real Guilt, was not liable to the worm of Conscience, and his Temporary Sufferings were equivalent to the Eternal, upon the account of his Divine Person, so that he was not capable of Despair. But he endur'd the unknown terrors of the second Death, so far as was consistent with the Perfection of his Nature. The anguish of his Soul was not meerly from sympathy with his Body, but immediately from Divine Displeasure. *It pleased the Lord to bruise him:* this principally respects the Impressions of Wrath made upon his inward Man. Had the Cup he fear'd been onely Death, with the bitter ingredients of dishonour and pain, many have drank it with more appearing resolution. The Martyrs endured more cruel torments without complaint; nay in their sharpest conflicts have express'd a triumphant joy. Whereas our

Redeemer was under all the innocent degrees of fear and sorrow at the approach of his Sufferings. From whence was the difference? Had Christ less Courage? He was the Fountain of their Fortitude: the difference was not in the disposition of the Patients, but in the Nature of the Sufferings. He endured that which is infinitely more terrible than all outward torments. The Light of Joy that always shined in his Soul, a sweet Image of Heaven, was then totally eclips'd. God, the Fountain of Compassion, restrain'd himself; his Father appear'd a severe inexorable Judge, and dealt with him not as his Son, but our Surety. Under all the Cruelties exercis'd by men, the Lamb of God open'd not his mouth, but when the *Father of Mercies*, and the *God of all Consolations* forsook him, then he broke forth into a mournful complaint. Now by this account of Christs Sufferings from Scripture, 'tis evident, they were truly penal; for they were inflicted for Sin, by the Supreme Judg, and were equivalent to the Sentence of the Law. And the benefit we receive upon their account, proves that they are satisfaction to Divine Justice, for we are exempted from Punishment, by his Submission to it. *He freed us from the Curse of the Law, being made a Curse for us. The Chastisements of our Peace was upon him, by whose stripes we are healed.* So that his Death being the Meritorious Cause of freeing the Guilty, is properly *Satisfaction*.

Gal. 3 13.
Isa. 53 5.

Before I proceed to the second Consideration of Christs Death, I will briefly answer the Objection of the *Socinians*, viz. That 'tis a Violation of Justice to transfer the Punishment from one to another, so that the Righteous God could not Punish his

his innocent Son for our Sins. Now to show the invalidity of this Pretence we must consider.

1. That Justice is not an irregular appetite of Vengeance arising from Hatred that cannot be satisfied but with the Destruction of the Guilty. It preserves Right with pure Affections, and is content when the Injury is repair'd, from whomsoever satisfaction comes.

2. Though an innocent person can't suffer as innocent without Injustice, yet he may voluntarily contract an Obligation, which will expose him to deserved sufferings. The Wisdom and Justice of all Nations agree in punishing one for anothers fault, where consent is preceding, as in the case of Hostages. And although it is Essential to the Nature of Punishment to be inflicted for Sin, yet not on the Person of the Sinner: for *in Conspectu fori*, the Sinner and Surety are one.

3. That exchange is not allowed in Criminal Causes where the Guilty ought to suffer in Person, 'tis not from any Injustice in the Nature of the thing, for then it would not be allowed in Civil; but there are special Reasons why an Innocent Person is not ordinarily admitted to suffer for an offender.

1. No man hath absolute Power over his own life. 'Tis a *depositum* consigned to him for a time, and must be preserv'd till God, or the Publick good, calls for it.

2. The Publick would suffer prejudice by the loss of a good Subject. Therefore the Rule of the Law is just, *Non auditur perire volens*. The desire of one that devotes himself to ruine is not to be heard. And the guilty person who is spared might grow worse.

worse by impunity, and cause great disorders by his evil example. But these considerations are of no force in the case of our Saviour: For,

Joh. 10. 18.

1. He had full Power to dispose of his life: *I have power to lay it down, and I have power to take it again: this Commandment have I received of my Father.* He declares his Power as God, that his life intirely depended on his will, to preserve it, or part with it: and his subjection as Mediator to the order of his Father.

Act. 2. 24.

2. Our Saviour could not finally Perish. 'Twas not possible he should be *held under the power of Death.* Otherwise it had been against the Laws of reason, that the precious should for ever suffer for the vile. Better ten thousand Worlds had been lost, than that the *Holy One of God* should perish. He saved us through his Sufferings, though as by fire: and had a glorious reward in the issue.

1 Cor. 1. 30.

3. There is an infinite good redounds from his Sufferings: for Sinners are exempted from Death, and the preservation of the guilty is for the glory of Gods government: for those who are redeemed by his Death, are renewed by his Spirit. He covers their sins, that he may cure them. He is made *Righteousness and Sanctification to his People.* The serious belief that Christ by dying hath rescued us from Hell, produces a *superlative* Love to him, an ingenuous and grateful fear lest we should offend Him, an ambition to please Him in all things; *briefly*, Universal Obedience to his Will, as its most natural and necessary effect. So that in laying the punishment on Christ, under which Mankind must have sunk for ever, there is nothing against Justice.

2. The

2. The Death of Christ is the price which redeems us from our woful Captivity. Mankind was fallen under the dominion of Satan and Death, and could not obtain freedom by escape, or meer power. For by the order of Divine Justice we were detained Prisoners; So that till God the Supreme Judg is satisfied, there can be no discharge. Now the Lord Christ hath procured our deliverance by his Death, according to the testimony of the *Apostle*, *We have Redemption through his Blood, even the forgiveness of sins.* His Blood is congruously called a price, because in consideration of it our Freedom is purchased. He is our Redeemer by Ransom; *He gave himself a Ransom for all:* and that signifies the price paid for the freeing of a Captive. The word used by the *Apostle* ἀντίλυτρον, hath a special *Emphasis*, it signifies an exchange of conditions with us, the redeeming us from Death, by dying for us. As the ἀντίθυνοι, who devoted themselves to Death, for the rescuing of others. Our Saviour told his Disciples that the Son of Man came to give his Life a ransom for many: ἀντί signifies a commutation or exchange, with respect of things, or persons: Thus we are commanded to render to none Evil for evil: And if a Son ask of his Father a Fish will he give him a Serpent for a Fish? When tis used in respect of persons, it imports a substitution in anothers place. Archelaus reigned inst ad of his Father Herod and Peter paid tribute for Christ, that is, representing Him: the effect therefore of our Saviours words, that He gave his Life a Ransome for many, is evidently this, that he dy'd in their stead; and his Life as a Price intervened to obtain their Redemption. 'Tis for this Reason the Glorified Saints sung

Col. 1. 14.

1 Tim. 2. 6.

Mat. 20. 28.

λύτρον ἀντι
πολλῶν

Luke 11. 12.

ἀντι ἰχθύ-
ου ὀφίου

ἀντι Ἡρώ-

δου

Mat. 17. 27.

Rev. 5. 9.

sung a Hymn of Praise to the Divine Lamb, saying, *Thou art worthy for thou wast slain, and hast redeemed us to God by thy Blood.* This singular and blessed effect of Christs Death, distinguishes it from the Death of the most Excellent Martyrs. If he had dyed only for the Confirmation of the Gospel, or to exhibit to us a Pattern of Suffering Graces, what were there peculiar and extraordinary in his Death?

1 Cor. I. 13.

How can it be said that he was Crucified for us alone? For the Martyrs Sealed the Truth with their Blood, and left admirable Examples of Love to God, of Zeal for his Glory, of patience under Torments, and of Compassion to their Persecutors: yet it were intolerable Blasphemy to say that they redeem'd us by their Death. And 'tis observable, when the Death of Christ is propounded in Scripture as a Pattern of Patience, 'tis with a special Circumstance that distinguishes it from all others. *Christ*

1 Pet. 2. 19,
24.

suffered for us, leaving us an Example that we should follow his steps: who his own self bare our Sins in his own Body on the Tree; by whose stripes ye were healed. The truth is, if the sole end of Christs Death were to induce Men to believe His Promises, and to imitate His Graces, there had been no such necessity of it: for the Miracles he did, had been sufficient to confirm the Gospel, yet Remission of Sins is never attributed to them: and the Miseries he Suffered during the course of his Life, had been sufficient to instruct us how to behave our selves under Indignities and Persecutions: and at the last he might have given as full a Testimony to the Truth of his Doctrine by his descent from the Cross as by dying for us. But no lower Price than his Blood could make Compensation to the Law, and satisfaction

saction to God, and to deny this, is to Rob him of the Glory of his Death, and to destroy all our Comfort.

'Tis objected by those who nullifie the Mystery of the Cross of the Lord Jesus; How could God receive this Price, since he gave up his Son to that Death which Redeems us? And how can our Redeemer, supposing him God, make satisfaction to himself? To this I answer.

1. The infinite Goodness of God in giving our Redeemer, doth not devalue him of the Office of Supreme Judge, nor prejudice his examining of the Cause according to his Sovereign Jurisdiction, and his receiving a Ransom to preserve the Rights of Justice inviolable. There is an eminent instance of this in *Zaleucus*, the Prince of the *Locrians*; who past a Law that Adulterers should lose both their eyes: and when his Son was convicted of that Crime, the people who respected him for his Excellent Vertues, out of pity to him, interceded for the Offender. *Zaleucus* in a Conflict between Zeal for Justice, and Affection to his Son, took but one Eye from him, and parted with one of his own to satisfy the Law. And thus he paid and received the Punishment: he paid it as a Father, and received it as the Conservator of Publick Justice. Thus when guilty Mankind in its Poverty could not pay the Forfeiture to the Law, God the Father of Mercies was pleased to give it from the Treasures of his Love; that is, the Blood of his Son for our Ransom. And this he receives from the Hand of Christ, offer'd upon the Cross, as the Supreme Judge, and declares it fully valuable, and the Rights of Justice to be truly performed.

Vid. Ælian
Var. histor.
l. 13. c. 24.

Menestius A-
grippa, *Lib.*
I. 2.

2. It is not inconsistent with Reason, that the Son of God clothed with our Nature, should by his Death make Satisfaction to the Deity, and therefore to himself. In the according of two Parties, a Person that belongs to one of them, may interpose for Reconciliation, provided that he devests his own Interest, and leaves it with the Party from whom he comes. Thus when the Senate of *Rome*, and the People were in dissension, one of the Senators trusted his own Concernment with the Council, of which he was a Member, and mediated between the Parties to reconcile them. Thus when the Father and the Son both possess of the Imperial Power, have been offended by Rebellious Subjects, 'tis not inconvenient that the Son interpose as a Mediator, to restore them to the Favour of the Prince. And by this he reconciles them to himself, and procures them Pardon of an Offence, by which his own Majesty was violated. This he doth as Mediator, not as a Party concern'd. Now this is a fit Illustration of the Great Work of our Redemption, so far as Humane things can represent Divine. For all the Persons of the Glorious Trinity were equally provok'd by our Sin; and to obtain our Pardon the Son with the consent of the Father deposits his Interest into his Hands, and as a Mediator intervenes between us and him, who in this Transaction is the Depositary of the Rights of Heaven, and having performed what Justice required, he reconciled the World to God, that is, to the Father, Himself, and the Eternal Spirit. In this Cause his Person is the same, but his Quality is different: he made Satisfaction as Mediator, and receiv'd it as God. 'Tis in this sense that the Apostle saith, *We have an Ad-*

vocate

vocate with the Father, Jesus Christ the righteous: 1 Joh.2.2.

Not to-exclude the other Persons, but in regard the Father as the *First* Person is the Protector of Justice, our Mediator in appeasing Him appeases the others also.

3. The Death of Christ is represented under the notion of a Sacrifice offer'd up to God. For the more full understanding of this, we must consider that Sacrifices were of *two* kinds.

1. Some were *Eucharistical*: They are called Peace-offerings, by which the Sacrificer acknowledged the Bounty of God, and his own unworthiness, and rendered Praise for a favour received, and desired the Divine Blessing.

2. *Expiatory*: The Sin-offerings for the averting of Gods wrath. The Institution of them was upon a *double* Reason;

1. That Man is a sinner, and therefore obnoxious to the just indignation and extreme displeasure of the Holy and Righteous God. 2. That God was to be propitiated, that he might pardon them. These Truths are engraven in the natural Consciences of Men, as appears by their pretended Expiations of sin among the Heathens: But are more clearly reveal'd in the *Scripture*. Under the Law without the *effusion* Heb.9.22. of Blood there was no Remission; To signify, that God would not forgive Sin without the atonement of Justice, which required the Death of the Offender; but it being tempered with Mercy, accepted a Sacrifice in his stead. And that there was a Substitution of the Beast in the place of the guilty Offender, appears by the Law concerning Sacrifices. 1. None were instituted for *Capital* Offences, as Murder, Idolatry, Adultery, &c. Because the Sinner himself

was to be cut off : But for other *Sins*, which although in strictness they deserved Death, yet God who was the King of *Israel*, was pleased to remit the Forfeiture, and to accept the life of the *Sacrifice* for the Life of the *Sinner*. 2. The guilty Person was to offer a clean Beast of his own ; to signify the Surrogation of it in his stead. For in the relation of a Possessor he had a dominion over it, to apply it to that use. 3. The Priest, or the person that offer'd, was to lay his hands on the head of the Sacrifice, thereby Consecrating it to God, and Devoting it in his stead to bear the Punishment. For this reason 'twas called a *Sin*, and a *Curse*. 4. The Confession of Sin by the People, or the Priest, as in the day of Atonement, signified that the guilt of all met on the Sacrifice for Expiation. 5. The Blood was to be shed wherein the *vital* spirits are, an express representation what the Sinner deserved : and that it was accepted for his Life. 6. *Lastly*, The deprecating of God's Anger was joyned with the Sacrifice. As when a Man was slain, and the Murderer was not found ; the Elders of the City next to the dead Body, were to kill an Heifer in a Valley, and to pray that innocent Blood might not be laid to their charge : otherwise the Land could not be cleansed from the guilt of Blood, but by the Blood of the Murderer.

These effects
are express'd by

כפר and נָטַח
the Hebrews,
and by ἵλα-
ρις, ἱλαρισ-
μος, ἀπολύ-
σις with the
Greeks.

Lev. 4. 20, 26,
31, 35.

2. The *Effects* of these Sacrifices declare their nature: And they are answerable to their *threefold* respect, to God, to Sin, to Man. To God, that his Anger might be appeased ; to Sin, that the fault might be expiated ; to Man, that the guilty person might obtain Pardon, and Freedom from Punishment. Thus when a Sacrifice was duly offered, 'tis said to be of a *sweet savour unto the Lord*, and to a-

tone

tone him, *Lev. 1. 17.* and the Remission of Sins, with the Release of the Sinner followed; *The Priest shall expiate it*, that is declaratively, *and it shall be forgiven him.* Now there was a double Guilt contracted by those that were under the *Mosaical Dispensation.*

1. *Typical*, From the breach of a *Ceremonial Constitution*, which had no relation to *Morality*. Such were natural Pollutions, accidental Diseases, the touching of a dead Body, &c. which were esteemed vicious according to the Law, and the Defiled were excluded from *Sacred and Civil Society*. Now these Impurities, considered in themselves, deserved no punishment. For involuntary and inevitable Infirmities, and *corporeal* things, which do not infect the inward man, are the marks of our abject and weak state, but are not in themselves sinful. Therefore *Ceremonial Guilt* was expiated by a *Ceremonial Offering*. For 'tis according to the nature of things, that Obligations should be dissolved by the same means, by which they are contracted. As therefore those Pollutions were *penal* merely by the *positive Will* of God; So, (the exercise of his Supreme Right being tempered with Wisdom and Equity,) he ordained that the guilt should be abolished by a Sacrifice, and that they should be fully restored to their former Privileges. Thus the *Apostle* tells us, that the Blood of those Sacrifices *Sanctifies to the purifying of the flesh*, that is, communicated a *legal Purity* to the Offerers, and consequently a right to approach the holy Place. Now the reason of these Institutions was, that the *legal Impurity* might represent the true defilements of Sin, and the *Expiatory Sacrifices* prefigure that great

great and admirable Oblation, which should purge away all Sin.

2. A real Guilt which respects the Conscience, and was contracted from the breach of the *Moral* Law, and subjected the Offender to Death *temporal* and *eternal*. This could not be purged away by those Sacrifices. For how is it possible the Blood of a Beast should cleanse the Soul of a Man, or content the Justice of an offended God? Nay on the contrary they reviv'd the guilt of Sin, and reinforced the rigour of the Law, and were a publick profession of the Misery of Men: For this reason the Law is called *the Ministry of Death*. As the *Moral* contained a declaration of our guilt, and Gods right to punish, so all the parts of the *Ceremonial* were either arguments and convictions of Sin, or images of the punishment due for them. But as they had a relation to Christ who was their Complement, so they signified the *expiation* of *moral* guilt by his Sacrifice, and freed the Sinner from that *temporal* Death to which he was liable; as a Representative of our freedom from Eternal Death by the Blood of the Cross. This will appear more clearly by considering, 1. That all kinds of *placatory* Sacrifices are referred to Christ in the *New Testament*. 2. That all their Effects are attributed to him in a sublimer and most perfect manner. He is called a Lamb in the notion of a Sacrifice, *The Lamb slain from the foundation of the world*. A Lamb was used in the Expiation of *moral* and *legal* Impurities. He is called our *Pasover* that was sacrificed for us. The *Paschal* Lamb in its *first* Institution had an *expiatory* efficacy, for God by looking on that Blood, averted the destruction from the *Israelites*, which seized on the

Levit 5.

Vid. *Vossium*

contra *Raven-*
sperg. c. 24.

Rev. 13. 8.

Lev. 5. 6.

& 14. 12.

1 Cor. 5. 7.

Exo. 12. 13.

the Egyptians. This was the reason of the Prohibition, that none should go out of the house till the Morning, lest they should be struck by the destroying Angel: Not but that the Angel could distinguish the Israelites from the Egyptians abroad, but 'twas typical, to shew their security was in being under the guard of the Lambs Blood, which was shed to spare theirs. Thus the Apostle Peter tells us, *We are redeemed by the Blood of the pure and perfect Lamb.* ¹ Pet. 1.18. And he was represented by the red Heifer, whose ashes were the chief ingredient in the water of Purification. *For if the Blood of Bulls and Goats, and the ashes of an Heifer sprinkling the unclean, sanctifieth* Heb 9.13, *to the purifying of the Flesh, How much more shall the Blood of Christ purge the Conscience?* ^{14.} Especially the Anniversary Sacrifice, which was the Abridgment and Recapitulation of all the rest, had an eminent respect to Christ: The whole *Epistle to the Hebrews* is tinctured with this divine Doctrine.

Secondly, The Effects of Christs Death are infinitely more excellent than those that proceeded from Levitical Sacrifices. *The Law had a shadow of good things to come;* Heb. 10.1. But the real Virtue and Efficacy is only found in Christ.

1. The Aversion of Gods Wrath is ascribed to his Death; according to the Words of the Apostle: *Whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the forbearance of God, to declare, I say, at this time his Righteousness, that he might be Just, and the justifier of him that believed in Jesus.* Rom. 3.5-26. A Propitiation ἱλαστήριον, The Title of the Mercy-Seat, partly in regard it cover'd the Tables of the Law which were broke by us, to signify that by Him:

Him Pardon is procur'd for us, and principally because God was rendred Propitious by the sprinkling the Blood of the Sacrifice on it, and exhibited himself there, as on a Throne of Grace, favourable to his people. For this Reason he gives the name of the Figure to Christ, for he alone answers the Charge of the Law, and interposes between Justice and our Guilt, and by his own Blood hath reconciled God to us. Now the design of God in this appointment was to *declare his Righteousness*, that is, that Glorious Attribute that inclines him to punish Sinners: For in the Legal Propitiations, although the guilt of Men was publicly declared in the Death of the Sacrifices, yet the Justice of God did not fully appear, since he accepted the Life of a Beast in Compensation for the Life of a Man: but in the Death of Christ he hath given the most clear Demonstration of his Justice, a sufficient Example of his Hatred to Sin, Condemning it, and Revenging himself upon it, in the Person of his beloved Son; that the whole World may acknowledge 'twas not from any Inadvertency, but merely by the Dispensation of his Wisdom and Goodness that he forbore so long. And by the Death of Christ he hath declared that Glorious Mystery which no created Understanding could ever have conceived, that he is inflexibly just, and will not suffer sin to pass unpunish'd, and that he justifies those who are guilty in themselves, if by a purifying Faith they receive Christ for Pardon. The same Apostle tells us, that Christ hath given himself for us, ** an Offering and a Sacrifice to God for a sweet smelling savour*, Eph. 5. 2. He is qualified as a Priest, whose Office it was to present to God an offering for Appeasing his

**Πεσφορὴ θυσία*
 an allusion to
 the peace-offering and sin-offering; for the truth of both is in the death of Christ, which appeases God, and obtains the Blessings that depend on his savour.

his Anger; *He gave himself*; the Oblation that is added to his Death, gives the compleat Formality of a Sacrifice to it; for 'tis the Priest gives being to the Sacrifice: and the effect of it is, to be a sweet smelling savour to God, that is, to conciliate his Favour to us. The same phrase is applyed to the Sin-Offering under the Law. We may observe that upon this account our Reconciliation to God is attributed to the Death of Christ, in distinction from his Glorified Life: *For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his Life.* And the same Apostle tells us, that God was in *Christ reconciling the World to himself, not imputing their trespasses unto them; we pray you therefore in Christs stead, be reconciled to God.* A double Reconciliation is mentioned, that of God to Men, and of Men to God: the first is the ground of the Apostles exhortation, the latter the effect of it. The first was obtained by the Death of Christ, who by imputation had our guilt transferred upon Him, and consequently our punishment, and in consideration of it, God who is Just and Holy is willing to pardon penitent Believers. The latter is by the powerful working of the Spirit, who assures Men that are guilty, and therefore suspicious and fearful of Gods anger, that he is most willing to pardon them upon their repentance, since he hath in such an admirable manner found out the means to satisfy his Justice.

2. The true expiation of sin is the effect of Christs Death. He is called the Lamb of God, *that takes away the sins of the World.* Now sin may be taken away in two manners.

First, by removing its guilt, and exempting the

Gen. 8. 20.

Exod. 29.

Lev. 1. 10.

Rom. 5. 10.

2 Cor. 5. 19.

1 John 29.

Person that committed it from Death; and when this is effected by enduring the punishment that was due to sin, 'tis properly expiation.

Secondly, By healing the corrupt inclinations of the Heart, from whence actual sins proceed. 'Tis true, our Redeemer takes away sin in both these respects: he delivers from the Damnation and Dominion of it: for he is made of God our *Righteousness and Sanctification*. But the first sense is only convenient here: for 'tis evident that the Lamb took away sin, that is, the guilt of it, by dying instead of the sinner, and had no effect for the destroying the malignant habits of sin in those who offered them. It appears further that this Divine Lamb hath taken away the guilt of our sins, in that *He bore them in his own Body on the Tree*. For the native force of the word signifies, not only to take away, but to carry and bear, which applied to sin is nothing else but to suffer the penalty of it. And 'tis to be observed, when Cleansing, Purifying, and Washing are attributed to the Blood of Christ, they have an immediat respect to the guilt of sin, and declare its efficacy to take off the obligation to punishment. Thus 'tis said that His *Blood cleanseth from all sin*: and *that it purgeth the Conscience from dead Works*; and that *we are washed from our sins in His Blood*. The frequent Sprinklings and Purifications with Water under the Law, prefigured our cleansing from the defilements of sin by the Grace of the Spirit; but the shedding of the Blood of Sacrifices was to purge away sins so far as they made liable to a Curse.

Thirdly, Our exemption from punishment, and our restoration to Communion with God in Grace and Glory is the fruit of his expiating sin. For this reason

1 Cor. 1. 30.

1 Pet. 2. 24.

ἀπέμ.

1 Joh. 1. 7.

Heb. 9. 4.

Rev. 1. 6.

reason the Blood of the Mediator *speaks better things* Heb. 12. 24. *then that of Abel*: For that cryed for revenge against the Murderer, but his procures remission to Believers. And as the just desert of sin is separation from the presence of God, who is the fountain of felicity; so when the guilt is taken away, the person is received into God's favour, and fellowship. A representation of this is set down in the 24 of *Exod.* where we have described the manner of dedicating the Covenant between God and *Israel* by bloody Sacrifices: after *Moses* had finisht the Offering, and sprinkled the Blood on the Altar and the People, the Elders of *Israel* who were forbid before to approach neer to the Lord, were then invited to come into his presence, and in token of reconciliation feasted before him. Thus the Eternal Covenant is established by the Blood of the Mediator, and all the benefits it contains, as remission of sins, freedom to draw near to the Throne of Grace, and the enjoyment of God in Glory, are the fruits of his reconciling Sacrifice.

Exod. 24.6,
11.

Exod. 24.9,
10, 11.
Heb. 13. 20.
Luk. 22. 20.

The sum of all is this, That as under the Law God was not appeased without shedding of Blood, nor sin expiated without suffering the punishment, nor the sinner pardoned without the substitution of a sacrifice; so all these are eminently accomplished in the Death of Christ. He reconciled God to us by his most precious Blood, and expiated sin by enduring the Curse, and hath procured our pardon by being *made sin for us*. So that 'tis most evident, that the proper and direct end of the Death of Christ was, that God might exercise his Mercy to the guilty sinner in a way that is honourable to his Justice,

'Tis objected, that if God from infinite Mercy gave his Son to us, then antecedently to the coming

of Christ he had the highest love for mankind, and consequently there was no need that Christ by his Death should satisfy Justice, to reconcile him to us. But a clear answer may be given to this by considering,

1. That Anger and Love are consistent at the same time, and may in several respects be terminated on the same subject. A Father resents a double affection towards a rebellious Son; he loves him as his Son, is angry with him as disobedient. Thus in our laps'd state God had compassion on us as his creatures, and was angry with us as sinners. As the injured party he laid aside his anger, but as the preserver of Justice he required satisfaction.

2. We must distinguish between a love of goodwill and compassion, and a love of complacency. The first is that which moved God to ordain the means, that without prejudice to his other perfections he might confer pardon and all spiritual benefits upon us: the other is that whereby he delights in us being reconciled to him, and renewed according to his Image. The first supposes him placable, the latter that he is appeased. There is a visible instance of this in the case of *Job's* Friends. The Lord said *Job. 42. 7, 8.* to *Eliphaz the Temanite, My anger is kindled against thee, and thy two Friends; because ye have not spoken of me the things that are right, as my Servant Job.* Here is a declaration of God's anger, yet with the mixture of Love: for it follows, *therefore take unto you now seven Bulls, and seven Rams, and go to my Servant Job, and offer up for your selves a burnt-offering, and my Servant Job shall pray for you, for him will I accept.* He loved them when he directed the way that they might be restored to his Favour; yet he

he was not reconciled, for then there had been no need of Sacrifices to atone his anger.

2. 'Tis further objected, that supposing the Satisfaction of Christ to Justice, both the freeness and greatness of God's Love in pardoning sinners, will be much lessen'd. But it will appear that the Divine Mercy is not prejudiced in either of those respects.

First, The freeness of Gods Love is not diminished, for that is the original mover in our Salvation, and hath no cause above it, to excite or draw it forth, but meerly arises from his own will. This Love is so absolute that it hath no respect to the sufferings of Christ as Mediator : for God so *loved the World, that he gave his Son to die for us* ; and that which is the effect and testimony of his Love, cannot be the impulsive cause of it. This first Love of God to Man is commended to us in Christ, who is the *medium* to bring it honorably about. Rom. 9. 18.

Secondly, Grace in Scripture is never opposed to Christs Merits, but to ours. If we had made Satisfaction, Justice it self had absolved us. For the Law having two parts, the command of our Duty which consists in a moral good, and the sanction of the punishment that is a physical evil ; to do or to suffer is necessary, not both : or, if we had provided a Surety, such as the Judge could not reject, we had been infinitely obliged to him, but not to the favour of the Judg. But 'tis otherwise here. God sent the Reconciler when we were enemies, and the Pardon that is dispenc'd to us upon the account of his Sufferings, is the effect of meer Mercy. *We are justified freely by his Grace, through the Redemption that is in Jesus Christ.* 'Tis pure Love that appointed and accepted, that imputes and applies his Righteousness to us. And

And as the Freeness, so the Riches of his Mercy is not lessened by the Satisfaction Christ made for us. 'Tis true we have a pattern of God's Justice, never to be parallel'd, in the Death of Christ: but to the severity of Justice towards his only beloved Son, his clemency towards us guilty Rebels is fully commensurate. For He pardons us without the expence of one drop of our Blood, though the Soul of Christ was poured forth as an Offering for Sin. Thus in an admirable manner He satisfies Justice, and glorifies Mercy: and this could have been no other way effected: for if He had given His Spirit alone to restore us to His Image, His Love had eminently appeared, but the honour of his Justice had not been secured. But in our Redemption they are infinitely magnified; His Love could give no more than the Life of His Son, and Justice required no less: for *Death being the Wages of Sin*, there could be no satisfaction without the Death of our Redeemer.

CHAP. XIV.

The Compleatness of Christ's Satisfaction proved from the Causes and Effects of it. The Causes are the Quality of his Person, and Degrees of his Sufferings. The Effects are His Resurrection, Ascension, Intercession at Gods right hand, and his exercising the Supreme Power in Heaven and Earth. The excellent Benefits which God reconciled bestows on Men, are the Effects and Evidences of his compleat Satisfaction. They are Pardon of Sin, Grace, and Glory. That Repentance and Faith are required, in order to the partaking of th^e Benefits purchased by Christ's Death, doth not lessen the Merit of his Sufferings. That Afflictions and Death are inflicted on Believers, doth not derogate from their All-sufficiency.

THE *Third* thing to be considered is the Compleatness of the Satisfaction that Christ hath made, by which it will appear that Gods Justice as well as Mercy is fully glorified in his Sufferings. For the proof of this I will *first* consider the Causes from whence the compleatness of his Satisfaction arises.

Secondly, The Effects that proceed from it, which are convincing Evidences that God is fully appeas'd. The *Causes* of his compleat Satisfaction are *two*.

I. The Quality of his Person derives an infinite value to his obedient Sufferings. Our Surety was equally God, and as truly Infinite in His Perfections.

fections as the Father, who was provoked by our Sins, therefore he was able to make Satisfaction for them. * He is the Son of God not meerly in respect of the honour of his Office, or the special Favour of God, for on these accounts that *Title* is communicated to others : but *his only Son* by Nature. The sole preheminance in Gifts and Dignity would give Him the title of the *first-born*, but not deprive them of the quality of *Brethren*. Now the wisdom and justice of all Nations agree, that Punishments receive their estimate from the quality of the Persons that suffer. The *Poet* observes that the Death of a vertuous Person is more precious than of Legions. Of what inestimable value then is the death of Christ, and how worthy a Ransom for lost mankind? For although the Deity is impassible, yet he that was a Divine Person he suffered. A King suffers more than a private person, although the strokes he endures in his body, cannot immediatly reach his honour. And 'tis specially to be observed, that the Efficacy of Christs Blood is ascribed to his Divine Nature: This the Apostle declares, *In whom we have Redemption through his Blood, even the forgiveness of Sins, who is the image of the invisible God*: Not an artificial Image which imperfectly represents the Original; As a Picture that sets forth the Colour and Figure of a Man, but not his Life and Nature: But the essential and exact Image of his Father, that expresses all his glorious Perfections in their immensity and eternity. This is testified expressly in Hebr. 1.3. *The Son of God, the brightness of his Glory, and the express Image of his Person, having purged by himself our sins, is set down on the right hand of Majesty*

Psal. 82.6.

John 3.16.

John 8.36.

Heb. 1.5.

Pluris enim
Decii, quam
qui servantur
ab illis, *Furen.*

Col. 1.14.

jeſty on High. From hence ariſes the infinite difference between the Sacrifices of the Law, and Chriſts, in their value and vertue. This with admirable *Emphaſis* is ſet down in Hebr. 9. 13. 14. *For if the blood of Bulls and of Goats, and the aſhes of an Heiſer ſprinkling the unclean, ſanctifieth to the purification of the fleſh; How much more ſhall the Blood of Chriſt, who through the Eternal Spirit offer'd himſelf without ſpot to God, purge your Conſciences from dead works to ſerve the living God?* Wherein the *Apoſtle* makes a double *Hypotheſis*. 1. That the *Legal* Sacrifices were ineffectual to purifie from real guilt. 2. That by their *Typical* Cleanſing, they ſignified the waſhing away of *moral* guilt by the Blood of Chriſt.

1. Their inſufficiency to expiate Sin appears, if we conſider the ſubject; Sin is to be expiated in the ſame nature wherein 'twas committed; now the Beaſts are of an inferiour rank, and have no communion with Man in his nature: Or, if we conſider the object, God was provoked by Sin, and He is a Spirit, and not to be appeaſed by groſs *material* Pſal. 50. 13. things: His Wiſdom requires that a *rational* Sacrifice ſhould expiate the guilt of a *rational* Creature: And Juſtice is not ſatiſfied without a proportion between the Guilt and the Punishment. This weakneſs and inſufficiency of the *Legal* Sacrifices to expiate Sin, is evident from their variety and repetition: For if full Remiſſion had been obtained, *The worſhippers once purged ſhould have had no more con-* Heb. 10. 2. *ſcience of ſin.* 'Tis the ſenſe of Guilt, and the fear of Condemnation that required the renewing of the Sacrifice. Now under the *Law*, the Miniſtry of the Priests never came to a period or perfection. The *Millions* of Sacrifices in all Ages, from the erecting

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the Tabernacle to the coming of Christ, had not vertue to expiate one Sin. They were only shadows which could give no refreshment to the inflamed Conscience, but as they depended on Christ, the body and substance of them. But the Son of God, who *offered himself up by the Eternal Spirit to the Father*, is a Sacrifice not only Intelligent and Reasonable, but incomparably more precious than the most noble Creatures in Earth or in Heaven it self. He was Priest and Sacrifice in respect of *both* His Natures, His entire Person was the Offerer and Offering: Therefore the *Apostle* from the excellency of his Sacrifice, infers the unity of its Oblation, and from thence concludes its Efficacy. *Christ did not by the Blood of Bulls and Goats, but by his own Blood He entred in once to the Holy Place, having obtained eternal Redemption for us: and by one Offering He hath for ever perfected them who are sanctified.* Upon this account God promised in the New-Covenant, *That their Sins and Iniquities He would remember no more*, having received compleat satisfaction by the Sufferings of his Son. 'Tis now said that *once in the end of the world hath he appeared, to put away Sin by the Sacrifice of himself.* And as it is appointed for all men once to die, and after Death comes Judgment: So Christ was once offered to bear the Sins of many, and unto them that look for him shall he appear the second time without sin. As there is no other natural death to suffer between Death and Judgment, so there is no other propitiatory Sacrifice between his all-sufficient Death on the Cross, and the last coming of our Redeemer. There is one Consideration I shall adde, to shew the great difference between Legal Sacrifices and the Death of Christ as

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to its saving vertue. The *Law* absolutely forbids the eating of Blood, and the peoples tasting of the Sin-offerings; to signifie the imperfection of those Sacrifices. For since they were consumed in their Consecration to Gods Justice, and nothing was left for the nourishment of the Offerers, 'twas a sign they could not appease God. The Offerers had communion with them when they brought them to the Altar, and in a manner derived their guilt to them, but they had no vertue by them in coming from it. The Sinner conveyed death to the Sacrifice, but did not receive life from it. But Christ the Lamb of God was not swallowed up in his Offering to Divine Justice: 'Tis his peculiar Glory that He hath compleatly made Satisfaction. We may feed upon the flesh of this precious *Victim*, and drink his Blood. As He enter'd into communion of Death with us, so we are partakers of Life by Him.

2. The Compleatness of his Satisfaction is grounded on the degrees of his Sufferings. There was no defect in the payment He made. We owed a debt of Blood to the Law, and his Life was offer'd up as a Sacrifice: otherwise the *Law* had remained in its full vigour, and Justice had been unsatisfied. That a Divine Person hath suffered our Punishment, is properly the reason of our Redemption. As 'tis not the quality of the Surety that releases the Debtor from Prison, but the payment which he makes in his name. *The Blood of Christ shed*, poured forth Mat. 26. 28. from his Veins, and offered up to God, in that pre- Mat. 14. 24. cise consideration ratifies the New Testament. The sum is, Our Saviour by his Death suffer'd the *malediction* of the Law, and his Divine Nature gave a

full value to his Sufferings, so that the satisfaction proceeding from them, was not merely *ex pacto*, as Brass Money is currant by composition; but *ex merito*, as pure Gold hath an *intrinsic* worth; and God who was infinitely provokt, is infinitely pleas'd.

2. The effects and evidences of his compleat Satisfaction are,

First, His Resurrection from the Grave. For if we consider the Lord Christ in the quality of our Surety, He satisfied the Law in his Death: and having made compleat payment of our debt, He received the acquittance in his Resurrection. His Death appeased God, His Resurrection assures Men. As he rose himself, so in one concurrent action God is said to raise him. He was releast from the Grave, as from Prison, by publick sentence; which is an indubitable argument of the validity and acceptance of the payment made by him in our name. For being under such bonds as the Justice and Power of God, he could never have loosed the pains of Death, if his Sufferings had not fully been fully Satisfactory and received by him for our discharge. And 'tis observable that the raising of Chiist is ascribed to God as reconciled. Now the God of peace who brought again from the dead the great Shepherd of the Sheep, through the Blood of the everlasting Covenant. The Divine Power was not put forth till God was pacified. Justice incensed exposed him to Death, and Justice appeased freed Him from the dead. And his Resurrection is attributed to his Blood, that being the full price of his and our liberty. In short, when inflexible Justice ceases to punish, there is the strongest proof 'tis satisfied.

Secondly,

Secondly, His Ascent into Heaven, and Intercession for us prove the compleatness and alſufficiency of his Sacrifice. If He had been excluded from the Divine Presence, there had been just cause to suspect that anger had been still remaining in God's Breast ; but His admission into Heaven is an infallible testimony that God is reconciled. This our Saviour produces as the Argument by which the Holy Ghost will overcome the guilty fears of Men. *He shall convince the World of Righteousness, because I go to my Father.* Christ in his Sufferings was numbered among transgressors. He dyed as a guilty person, not only in respect of the calumnies of Men, but the curse of the Law, and the Wrath of God which then appeared inexorable against sin. But having overcome Death, and broke through the weight of the Law, and retired to his Father, he made apparent the innocency of his righteous Person, and that a compleat Righteousness is acquired by his Sufferings, sufficient to justify all that shall truly accept of it. Joh. 16. 10.

This will be more evident, by considering his entry into Heaven as the true High Priest, who carried the Blood of the New-Covenant into the Celestial Sanctuary. For the opening this, we are to consider there are two parts of the Priestly Office.

1. To offer Sacrifice.

2. To make intercession for the People by virtue of the Sacrifice. This was performed by the High-Priest in the Feast of Atonement which was celebrated in the month *Tisri*. The oblation of the Sacrifices was without, at the Altar : the Intercession was made in the Holy of Holies, into which none might enter but the High-Priest once a year. And first he must expiate Levit. 16.
14, 15.

Hcb.9.4.

expiate his own sins, and the sins of the people by Sacrifices, before he could remove the Vail, and enter into that sacred and venerable place, where no sinner had right to appear. Then he was to present the precious Incense, and the Blood of the Sacrifices, to render God favourable to them. Now these were shadows of what Christ was to perform. The Holy of Holies was the type of the third Heaven, in its Situation, Quality and Furniture. For it was the most secret part of the Tabernacle, separated by a double Vail, by that which was between it and the first Sanctuary, and by another that distinguished the first from the outward Court. Thus the Heaven of Heavens is the most distant part of the Universe, and separated from the lower World, by the Starry Heaven, and by the Airy Region, which reaches down to the Earth. Besides, the most Holy part of the Tabernacle was inaccessible to sinners: as Heaven is stiled by the Apostle the place of *inaccessible light*. And it was the *Throne* of God, where he reigned: according to the Language of the Psalmist, *He dwelt between the Cherubims*. The figures of the Cherubims represented the Myriads of holy Angels, that adore the incomprehensible Deity, and are always ready to execute his commands. The Tables of the Law were a Symbol of that infinite Wisdom and Holiness which ordained them: and the High-Priests entering with the Blood of the Sacrifice, and carrying with him all the *Tribes* of *Israel* upon his Breast, signified that Jesus Christ the true High-Priest after he had really expiated sin by his Divine Sacrifice in the lower World, should enter into the Eternal Sanctuary with his own Blood, and introduce with him all his People. Of this there was a
marvellous

Psal. 80.1.

marvellous sign given, for in the same moment that Christ expired, the Vail of the Temple that separated the Oracle from the first part, was rent from the top to the bottom; to signify that the true High-Priest had Authority and Right to enter into Heaven itself. And the special end of his ascending is expressed by the Apostle: *For Christ is not entered into the Holy places made with hands, which are the Figures of the true, but into Heaven its self, now to appear in the presence of God for us.* As the High-Priest might not enter into that sacred and terrible place, neither could he propitiate God without sprinkling the Blood of the slain Sacrifice; So our Redeemer first performed what was necessary for the Expiation of Sin, and then He past through the visible Heavens, and ascended before the Throne of God to appear as our Advocate. He made an *oblation* of Himself on the Earth, before He could make *intercession* for us in Heaven, which is the consummation of his Priestly Office. The *first* was a proper Sacrifice, the *second* is a commemoration of it: Therefore He is said *To appear before his Father by Sacrifice.* Heb. 9.24.

Besides what hath been discours'd of the order and dependance of these parts of his Priestly Office, which proves that He had accomplisht the *expiation* of Sin, before He was admitted into Heaven to intercede for us: There are *two* other Considerations which manifest the compleatness of his Satisfaction.

1. The manner of his Intercession. 2. Its *omnipotent* Efficacy.

1. The manner of it. He doth not appear in the form of a Suppliant upon his Knees before the Throne, offering up tears and strong cries as in the day of his flesh, but *He sits at Gods right hand making*

ing intercession for us. He solicits our Salvation, not as a favour to him, but as the price of his Sufferings, and as due to his *infinite* Merit. His Blood in the same manner pleads for our Pardon, as the blood of righteous *Abel* call'd for vengeance against the Murderer: Not by an *articulate* voice, but by suing to Justice for a full recompence of it. In short, His Intercession is the continual representation of his most worthy Passion.

2. The omnipotent Efficacy of his Intercession proves that God is fully satisfied. He frees us from the greatest Evils, and obtains for us the greatest Good in the quality of Mediator. *If any man sin, we have an Advocate with the Father Jesus Christ the Righteous; and he is the propitiation for our Sins, and not for ours only, but for the Sins of the whole world.* He disarms the Anger of God, and hinders the effects of his Indignation against repenting Sinners. Now the prevalency of his Mediation is grounded on the perfection of his Sacrifice. The blessedness of Heaven is confer'd on Believers according to his Will.

1 John 2.2. *Father, I will that those whom thou hast given me, be with me where I am to see my glory.* His request is effectual, not only because He is Gods Son, and in highest favour with Him, but for his meritorious Sufferings.

Joh. 17.24.

'Tis for this reason that the Office of Mediator is incommunicable to any Creature. *There is one God, and one Mediator between God and Man, the Man Christ Jesus, who gave himself a ransom for all.* The Apostle makes a *Parallel* between the unity of the Mediator, and of the Deity, which is most Sacred and inviolable. For the right of Intercession, as 'tis an *authoritative* act, is founded in Redemption, they

1 Tim. 2. 5.

they cannot be divided. And we may observe by the way, How the *Popish* Doctrine that erects as many Advocates as Angels, or Saints, or whoever are *Canonised*, is guilty of Impiety and Folly: Of Impiety, In taking the Sovereign Crown from the Head of Christ to adorn others with it, as if they had more credit with God, or compassion for Men: And of Folly, In expecting benefits by their Intercession, who have no satisfactory Merit to purchase them. The numerous Advocates that are conceived by superstitious Persons in their Fancies, are like the counterfeit *Suns*, that are drawn in the Clouds by Reflexion, as in a Glass: which although they shine with a considerable brightness, yet they are only *Suns* in appearance, and derive no quickening Influences to the Earth. The blessed Spirits above, who enjoy a dependant Light from the Sun of Righteousness, yet convey no Benefits to Men by *Meritorious* interceding for them. We obtain Grace & Glory only upon the requests of our Redeemer. *Briefly*, The acts of his Priest-hood respect the Attributes, which in a special manner are to be glorified in our Salvation. By his Death He made Satisfaction to Justice, by his Intercession he solicites Mercy: And they both join together with the same readiness and warmth to dispense the Benefits which He purchased for his People.

Non totum imitantur, sed imaginemque, ceterum nihil habent ardoris, bebetes & languidi. Sen. Nat. Quæst.

Thirdly, The Compleatness of his Satisfaction is fully proved by the glorious issue of his Sufferings. This will be most evident by considering the connexion and dependance which his Glory hath upon his Humiliation: And that is *twofold*:

1. A dependance of Order. His Abasement and Sufferings were to precede his Majesty and Power:

Cui nihil ad
argendum fa-
stidium super-
est, hic uno mo-
do crescere po-
test, si se ipse
submittat, si-
curus magni-
tudinis sue.
Plin. Panegy.

As in Nature things pass from a lower state to Perfection. This Order was necessary. For being originally *in the form of God*, it was impossible he should be advanced, if he did not voluntarily descend from his Glory, that so he might be capable of exaltation. He was first made a *little lower than the Angels*, and *after raised above them*.

2. A dependance of efficacy. Glory is the reward of his Sufferings. This is expressly declared by the Apostle. *Christ humbled himself, and became obedient to the Death of the Cross, wherefore God hath highly exalted him, and given him a Name above every name, that at the Name of Jesus every knee should bow*; The mark of that homage that all creatures pay to him. This exaltation is correspondent to the degrees of his abasement. His Body was restored to Life and Immortality, and ascended on a bright Cloud, God's Chariot, being attended with Angels, and the everlasting Gates opened to receive the King of Glory: He is set down *at the right hand of the Throne of the Majesty in Heaven*: this signifies that Divine Dignity to which He is advanced, next to his Father. For God being an infinite Spirit hath neither right nor left hand in strict sense. Our Redeemers Honour is the same, and His Empire of the same extent with his Fathers. Thus the Apostle interprets the words of the Psalmist, that the Messiah *should sit at the right hand of God, till he made his Enemies his Footstool, by reigning; for he must reign till he hath put all his Enemies under his feet*.

1 Cor. 15.
25.

And Saint Peter tells us, *That the Father hath made him Lord and Christ*: That is, by a Sovereign trust hath committed to him the Government of the Church, and the World: not devest-
ing

ing himself of his essential Dominion, but exercising it by Christ. The height of this Dignity is emphatically set forth by the Apostle: *The Father hath seated him at his own right hand in the Heavenly places, far above all Principalities, and Powers, and* Eph. 1.21. *Might, and Dominion,* (which titles signify the several degrees of Glory, among the Angels) *and every name that is named not only in this World, but that which is to come:* that is, hath given him a transcendent and incommunicable Glory, the use of names being to signify the quality of Persons. In short, he is made the Head of the Church, and Judge of the World: Angels and Men shall stand before his Tribunal, and receive their Eternal decision from him. Now in this oeconomy of our Mediator, his Humiliation was the cause of his Exaltation upon a double account.

1. As the Death of Christ was an expression of such humility, such admirable Obedience to God, such Divine Love to Men, that it was perfectly pleasing to his Father, and his Power being equal to his Love he infinitely rewarded it.

2. The Death of Christ was for Satisfaction to Justice, and when he had done that Work, he was to enter into rest. *It behoved Christ to Suffer and enter into Glory* 'Tis true, Divine Honour was due to Luk. 24. him upon another title, as the Son of God: but the receiving of it was deferr'd by dispensation for a time. First, He must redeem us, and then Reign. The Scripture is very clear in referring his actual possession of Glory, as the just consequent to his complete expiation of sin. *When by himself He had pur-* Heb. 1.3. *ged our sins, He sat down on the right hand of the Ma-* & 10.12. *jesty on high.* And after he had made one Sacrifice
N n 2
for

for sins, for ever sate down on the right hand of God.

And not only the Will of the Father, but the nature of the thing itself required this way of proceeding. For Jesus Christ by voluntary susception undertaking to satisfy the Law for us, as he was obliged to suffer what was necessary in order to our Redemption, so 'twas reasonable after Justice was satisfied, that the humane nature should be freed from its infirmities, and the Glory of his Divine be so conspicuous, *that every tongue should confess that Jesus who was despised on Earth is supreme Lord: The Apostle sums up all together in that triumphant challeng, Whosball lay any thing to the charge of God's Elect? 'Tis God that justifies, who is he that condemneth? 'Tis Christ that died, yea rather is risen again, who is even at the right hand of God, who also maketh intercession for us.*

Rom.8 34,
35.

3. The excellent benefits which God reconciled bestows upon us, are the effects and evidences of the compleatness of Christs Satisfaction. And these are pardon of Sin, Grace, and Glory. The Apostle tells us that *the Law made nothing perfect*: all its Sacrifices and Ceremonies could not expiate the guilt, nor cleanse the stain of sin, nor open Heaven for us: which three are requisite to our perfection. But *Christ by one Offering hath perfected for ever them that are Sanctified.* By him we obtain full Justification, Renovation and Communion with God: therefore his Sacrifice, the Meritorious cause of procuring them, must be perfect.

Heb. 7.19.

Heb. 10.14.

1. Our Justification is the effect of his Death: for the obligation of the Law is made void by it. *God forgives us our Trespases, blotting out the handwriting of Ordinances that was against us,* and took
it

Col.2.14.

it out of the way, nailing it to his Cross. The terms are used, that are proper to the cancelling a civil Bond. The killing letter of the Law is abolished by the Blood of the Cross, the Nails and the Spear have rent it in pieces, to signify that its condemning power is taken away.

Now the infinite vertue of his Death in taking away the guilt of sin will more fully appear, if we consider.

1. That it hath procured Pardon for sins committed in all ages of the World. Without the intervention of a Sacrifice God would not Pardon, and the most costly that were offered up by sinners, were of no value to make compensation to Justice: but the Blood of Christ was the only propitiation for sins committed before his coming. The Apostle tells us, *He was not obliged to offer himself often, as the High-Priest entered into the Holy place every year,* ^{Heb.9.25,} *with the Blood of others, but now once in the end of the World hath he appeared to put away sin, by the Sacrifice of himself.* ^{26.} The direct sense of the Words is, that the virtue of his Sacrifice extended it self to all times: for otherwise in regard Men have always needed propitiation, He must have Suffered often since the Creation of the World. And if it be askt how His Death had a saving influence before He actually Suffered? the answer is clear: We must consider the Death of Christ not as a Natural but Moral cause: 'tis not as a Medicine that heals, but as a Ransom that frees a Captive. Natural Causes operate nothing before their real existence; but 'tis not necessary that moral Causes should have an actual being; 'tis sufficient that they shall be, and that the person with whom they are effectual,

Rev. 13. 8.

1 Cor. 15. 22.

festual, accept the Promise. As a Captive is released upon assurance given that he will send his ransom, though tis not actually deposited. Thus the death of Christ was available to purchase pardon for Believers before his coming ; for he interposed as their Surety , and God , to whom all things are present, knew the accomplishment of it in the appointed time. He is therefore call'd the *Lamb slain from the foundation of the world* ; not only in respect of God's Decree, but his Efficacy. The salvation we derive from him, was ever in him. He appeared under the Empire of *Augustus*, and dyed under *Tyberius*, but he was a Redeemer in all ages, otherwise the comparifon were not just, that as by *Adam all die*, so by *Christ all are made alive*.

'Tis true, under the old Testament they had not a clear knowledg of him, yet they enjoyed the benefit of his unvaluable Sufferings. For the medium by which the benefits our Redeemer purchased, are conveyed to Men, is not the exact knowledg of what he did and suffered, but sincere Faith in the Promise of God. Now the Divine Revelation being the rule and measure of Faith, such a degree was sufficient to Salvation, as answered the general discovery of Grace. Believers depended upon God's goodness to pardon them in such a way as was honourable to his Justice. They had some general Knowledge that the Messiah should come, and bring Salvation : *Abraham rejoiced to see the day of Christ* : *Moses valued the Afflictions of Christ, more than the Treasures of Egypt*. And Believers in general are described to be *waiters for the Consolation of Israel*. In short, the Jewish and Christian Church are essentially one ; they differ no more than the morning and

and Evening Star, which is the same, but is diversely called, from its appearance before the Sun-rising, or after its setting. So our Faith respects a Saviour that is past, theirs respected Him as to come.

Besides, The saving vertue of his Death as it reaches to all former, so to all succeeding Ages. *He is the same, yesterday, to day, and for ever; not only in respect of his Person, but his Office.* The vertue of the Legal Sacrifices expired with the Offering: upon a new sin they were repeated. Their imperfection is argued from their repetition. But the precious Oblation of Christ hath an everlasting efficacy to obtain full Pardon for Believers. His Blood is as powerful to propitiate God, as if it were this day shed upon the Cross. *He is able to save to perpetuity all that shall address to God by Him: Since He ever lives to make Intercession* The Pardon that He once purchased, shall ever be applied to contrite Believers. The Covenant that was sealed with his Blood is eternal, and the Mercies contained in it.

2. The perfection of his Sacrifice is evident, by its expiating universally the guilt of all transgressions. 'Tis true, Sins in their own nature are different, some have a crimson guilt attending them, and accordingly Conscience should be affected: But the Grace of the Gospel makes no difference. The Apostle tells us, that *the Blood of Christ cleanseth from all sins*: Whatever the kinds, degrees and circumstances are. As the *Deluge* overflowed the highest Mountains, as well as the least Hill, so pardoning Mercy covers Sins of the first magnitude as well as the smallest. Under the Law, one Sacrifice could expiate but one Offence, though but against a carnal Commandment, but this one walshes away the

the guilt of all Sins against the *Moral Law*. And in that Dispensation no Sacrifices were instituted for Idolatry, Adultery, Murder, and other Crimes; which were certainly punished with Death. But under the Gospel, Sins of what quality soever, if repented of, are pardoned. The *Apostle* having reckoned up Idolaters, Adulterers, and many other notorious Sinners that shall not inherit the Kingdom

1 Cor. 6. 11.

of Heaven, tells the *Corinthians*, that *such were some of them; but they were sanctified, and justified in the Name of the Lord Jesus Christ*. 'Tis true, Those who sin against the Holy Ghost are excepted from Pardon: But the Reason is, Because the Death of Christ was not appointed for the Expiation of it: And there being no Sacrifice, there is no Satisfaction, and consequently no Pardon. The Wisdom and Justice of God requires this Severity against them:

Heb. 10. 26.

For if he that despised Moses Law died without Mercy, of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and

Heb. 10. 28,

29.

hath counted the Blood of the Covenant wherewith he was sanctified an unholy thing, and hath done despite to the Spirit of Grace? that is, They renounce their Redeemer as if he were not the Son of God, and virtually consent to the cruel Sentence past against Him, as if he had blasphemed when He declared Himself to be so, and thereby outsin his sufferings. How reasonable is it they should be for ever deprived of the Benefits, who obstinately reject the Means that purchased them.

2. The Death of Christ hath procured Grace for Men. We made a Forfeiture of our Original Holiness, and were righteously deprived of it. And till Divine Justice was appeased, all influences of Grace were

were suspended. Now the Death of Christ opened Heaven, and brought down the Spirit, who is the Principle of Renovation in us. *The world lay in wickedness* as a Carcass in the grave, insensible of its horror and corruption. The Holy Spirit hath inspired it with a new life, and by a marvellous change hath caused Purity to succeed Pollution. 1 John 2. 19.

3. The receiving Believers into Heaven is a convincing proof of the all-sufficiency of his Sacrifice. For Justice will not permit that Glory and Immortality, which are the Priviledges of the Righteous, should be given to guilty & defiled Creatures. Therefore our Saviour's first and greatest work was to remove the bar, that excluded us from the place of Felicity. 'Tis more difficult to justifie a Sinner, than to glorifie a Saint. The Goodness of God inclines Him to bestow Happiness on those who are not obnoxious to the Law; but his Justice was to be aton'd by Sufferings. Now what stronger Argument can there be, that God is infinitely pleased with what His Son hath done and suffered for his People, than the taking of them into his Presence to see his Glory? The *Apostle* sets down this order in the work of our Redemption, *That Christ being made perfect by* Heb. 5. 9. *Sufferings*, that is, having consummated that part of his Office which respected the expiation of Sin; *He became the Author of eternal Salvation to all that obey him.* To sum up all, 'tis observable, that the *Scripture* attributes to the Death of Christ not only Satisfaction, whereby we are redeemed from Punishment; but such a redundant Merit, as purchases Gal. 3. 4. 5. for us Adoption, and all the glorious Prerogatives of the Children of God. Upon these accounts his Blood hath a double Efficacy. As the *Blood of the*

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Covenant,

Heb. 13. 20. *Covenant*, it procured our peace ; as the *Blood of the*
 Luk. 22. 20 *Testament*, it conveyes to us a Title to Heaven it
 self ; according to that of St. *Paul, we have boldness*
 Heb. 10. 19. *to enter into the Holiest by his Blood.*

I will remove *two* slender prejudices against this Doctrine ;

1. That Repentance and Faith are required in order to the partaking of the precious benefits which Christ hath purchased, doth not lessen the Merit of his Death, and the compleatness of the Satisfaction made to God by it. For we must consider,

There is a great difference between the payment of that the Law requires by the Debtor, and the payment of that which was not in the original Obligation by another in his stead. Upon the payment of the first, actual freedom immediately follows. If a Debtor pays the sum he owes, or a Criminal endure the punishment of the Law, they are actually discharged, and never liable to be sued or suffer again. But when the same that the Law requires is not paid, but something else, by another ; the release of the guilty is suspended upon those conditions, which he that freely makes satisfaction, and the Governour who by favour accepts it, are pleased to appoint. Now 'tis thus in the transaction of our Redemption: Christ laid down his Life for us, and this was not the very thing in strict sense that the Law required. For according to the threatening, *the Soul that sins shall die* ; the Delinquent in his own person was to suffer the penalty : and there was no necessity natural or moral that obliged God to admit of his Satisfaction for our discharge. If the Law had exprest that the sinner or his surety should suffer, there had been no need of a
 better

better Covenant. But in this the Grace of God so illustiously appears, that by his appointment the punishment of the guilty was transfer'd to the Innocent, who voluntarily undertook for them. In this respect God truly pardons sin, though he received intire Satisfaction; for he might in right have refused it.

Now these things being supposed, although the Blood of Christ was a price so precious, that it can only be valued by God that received it, and might worthily have redeemed a thousand Worlds, yet the effects of it are to be dispensed according to the Eternal Covenant between the Father and the Son, and the tenor of it is revealed in the Gospel, *viz.* that Repentance and Faith are the conditions, upon which the obtaining pardon of sin, and all the blessings which are the consequents of it depends: thus Christ who makes Satisfaction, and God that accepts it, declare. The Commission of the Apostles from his own mouth was to preach *Repentance, and Remission of sins in his name* to all Nations: and he was exalted by God to be a Prince, and a Saviour, for to give repentance to Israel, and forgiveness of sin. Luke 24.47. Acts 5.31.

The establishing of this order is not a meer positive command, wherein the will of the Law-giver is the sole ground of our duty; but there is a special congruity and reason in the nature of the thing it self. For Christ hath satisfied Justice, that God may exercise pardoning Mercy in such a manner as is suitable to his other perfections. Now 'tis contrary to his Wisdom to dispense the precious benefits of his Sons Blood to impenitent Unbelievers; to give such rich Pearls, and so dearly bought, to Swine that will trample them under their feet; to bestow

Salvation on those who despise the Saviour. 'Tis contrary to his Holiness to forgive those who will securely abuse his favour, as if his pardon were a privilege and license to sin against him. Nay, final Impenitency is unpardonable to Mercy it self. For the objects of Justice and Mercy cannot be the same: now an impenitent sinner is necessarily under the revenging Justice of God. 'Tis no disparagement to his omnipotency that he cannot save such. For although God can do whatsoever he will, yet he can will nothing but what is agreeable to his Nature. Not that there is any Law above God, that obliges him to act, but he is a Law to himself. And the more excellent his perfections are, the less he can contradict them. As 'tis no reflection upon his power that he cannot die, neither is it that he can do nothing unbecoming his perfections. On the contrary, it implies weakness to be liable to any such act. Thus supposing the Creature Holy, it is impossible but he should love it, not that he owes any thing to the Creature, but in regard he is infinitely good: and if impenitent and obstinate in sin, he cannot but hate and punish it; not that he is accountable for his Actions, but because he is infinitely Just. And from hence it appears, that the requiring of Repentance and Faith in order to the actual partaking of the blessings our Redeemer purchased, doth not diminish the value of his Satisfaction, they being not the causes of pardon, but necessary qualifications in the subject that receives it.

2. It doth not lessen the Compleatness of his Satisfaction, that Believers are liable to Afflictions and Death.

Death. For these are continued according to the agreement between God and our Redeemer, for other ends than satisfaction to Justice, which was fully accomplished by him. This will appear by several Considerations.

1. Some Afflictions have not the nature of a Punishment, but are intended only for the exercise of their Graces; That the *trial of their Faith, Patience, and Hope being much more precious than of Gold that perisbeth, though it be tried by the fire, might be found unto praise.* Now these Afflictions are the occasion of their Joy, and in order to their Glory. Of this kind are all the Sufferings that Christians endure for the promotion of the Gospel. Thus the *Apostles* esteemed themselves dignified, in suffering what was contumelious and reproachful for the Name of Christ. And St. Paul interprets it as a special favour, that God call'd forth the *Philippians* to the Combat. *To you it is given in the behalf of Christ to suffer:* Not only the Graces of Faith and Fortitude, but the Affliction was given: So Believers are declared *Happy, when they are partakers of Christs Sufferings: for the Spirit of Glory rests on them.* Now it is evident that Afflictions of this nature are no Punishments. For since 'tis essential to Punishment to be inflicted for a Fault, and every Fault hath a *turpitude* in it; It necessarily follows, that Punishment which is the brand of a crime must be always attended with infamy, and the Sufferer under shame. But Christians are honourable by their Sufferings for God, as they conform them to the *Image of his Son*, who was consecrated by Sufferings.

2. Afflictions are sent sometimes not with respect to

to a Sin committed, but to prevent the commission of it: and this distinguishes them from Punishments. For the *Law* deters from Evil, not by inflicting, but threatening the Penalty. But in the Divine Discipline there is another Reason. God afflicts to restrain from Sin: As St. Paul had a thorn *in the flesh* to prevent Pride.

2 Cor. 12. 7.

3. Those Evils that are inflicted on Believers for Sin, do not diminish the power and value of Christ's Passion. For we must distinguish between Punishments which are merely *castigatory* for the good of the Offender, and that are purely *vindictive* for the just Satisfaction of the Law. Now Believers are liable to the first, but are freed from the other. *For Christ hath redeemed them from the Curse of the Law, being made a Curse for them.*

The *Papist* Doctrine of Satisfaction to offended Justice by our suffering *temporal* Evils, is attended with many pernicious Consequences.

1. It robs the Cross of Christ of one part of its Glory, as if something were left to us to make up, in the degrees and vertue of his Sufferings.

2. It reflects on Gods Justice, as if He exacted *two* different Satisfactions for Sin: the *one* from Christ our Surety, the other from the Sinner.

3. It disparages his Mercy, in making Him to punish whom He pardons, and to inflict a Penalty after the Sin is remitted.

4. 'Tis dangerous to Man, by feeding a false Presumption in him, as if by the merit of his sufferings he could expiate Sin, and obtain part of that Salvation which we entirely owe to the Death of our Redeemer.

The difference between Chastisements, and purely *vindictive* Punishments, appears in *three* things.

1. In the Causes from whence they proceed. The severest Sufferings of the Godly are not the effects of the Divine Vengeance. 'Tis true, they are Evidences of Gods displeasure against them for Sin, but not of Hatred. For being reconciled to them in Christ, He beares an unchangeable Affection to them; and Love cannot hate, though it may be angry. The *motive* that excites God to correct them is Love: according to that testimony of the Apostle, *Whom the Lord loves He chastens.* As sometimes out of his severest displeasure He forbears to strike, and condemns obstinate Sinners to Prosperity here, so from the tenderest Mercy he afflicts his own. But purely *vindictive* Judgments proceed from meer wrath. Heb. 12. 6.
Isai. 1. 5.

2. They differ in their measures. The Evils that Believers suffer are alwaies proportioned to their strength. They are not the sudden eruptions of Anger, but deliberate Dispensations: *David* deprecates Gods Judgment as 'tis opposed to Favour, *Enter not into Judgment with thy Servant, O Lord:* Psal. 143. 2. and *Jeremiah* desires Gods Judgment, as 'tis opposed to Fury, *Correct me, Oh Lord, in thy Judgment, not in thy Fury.* Jer. 10. 24. 'Tis the gracious Promise of God to *David* with respect to *Solomon*: *If he commit Iniquity I will chasten him with the rod of men, and with the stripes of the childaen of men:* that is, Chastise him moderately: For in the stile of the *Scripture* as things are magnified by the *Epithet* Divine, or of God, as *the Cedars of God*, that is, very tall; And *Nineve* is called *The City of God*, that is, very great: So to signifie things that are in a *mediocrity*, the *Scripture* uses

uses the *Epithet humane*, or of Men: And according to the Rule of Opposition, the Rod of God is an extraordinary Affliction which destroys the Sinner; 'tis such a Punishment as a man can neither inflict, nor endure: But the Rod of Men is a moderate Correction, that doth not exceed the strength of the Patient. But every purely *vindictive* Punishment which the Law pronounces, is in proportion to the nature of the Crime, not the strength of the Criminal.

3. They are distinguished by the intention and end of God in inflicting them.

1. In Chastisements God *primarily* designs the Profit of his People, *That they may be partakers of his Holiness*. When they are secure and *carnal*, He awakens Conscience by the sharp voice of the Rod; to reflect upon Sin, to make them observant for the future; to render their Affections more indifferent to the World, and stronger towards Heaven. The *Apostle* expresses the nature of Chastisements, *When we are judged, we are instructed by the Lord*: They are more lively Lessons than those which are by the Word alone, and make a deeper impression upon the heart. *David* acknowledges, *Before he was afflicted he went astray, but now have I kept thy words*. Corrupt Nature makes Gods Favours pernicious, but his Grace makes our Punishments profitable. *Briefly*, They are not satisfactions for what is past, but admonitions for the time to come. But purely *vindictive* Judgments are not inflicted for the reformation of an Offender, but to preserve the honour of the Sovereign, and Publick Order, and to make compensation for the breach of the Law. If any
advantage

Heb. 12. 10.

παιδευόμεθα
μὲν δὲ

1 Cor. 11. 32.

Pf. 119. 67.

advantage accrue to the Offender 'tis accidental, and besides the intention of the Judg.

2. The end of chastisements upon Believers is to prevent their final destruction. *When we are Judged, we are Chastened of the Lord, that we may not be condemned with the World.* And this sweetens and allays all their Sufferings. As the *Psalmist* declares, *Let the Righteous smite me, and it shall be a kindness, let him reprove me, it shall be an excellent oile, which shall not break my head.* But the *Vindictive* Punishment of a Malefactor is not to prevent his condemnation; for Death is sometimes the Sentence. In this respect the temporal evils that befall the Wicked and the Godly, though materially the same, yet legally differ. For to the Wicked they are as so many earnest of the compleat payment they shall make to Justice in another World; the beginnings of Eternal Sorrows: but to the Godly they are in order to their Salvation. They are as the Red-Sea, through which the *Israelites* past to the Land of Promise, but the *Egyptians* were drowned in it. Briefly, their Sufferings differ as much in their issue, as the Kingdoms of Heaven and of Hell.

2. That Death remains to Believers, doth not lessen the perfection of Christs Satisfaction. 'Tis true considered absolutely, 'tis the revenge of the Law for sin, and the greatest temporal evil, so that it may seem strange, that those who are Redeemed by an All-sufficient ransom, should pay this Tribute to the King of Terrors. But the nature of it is changed: 'tis a Curse to the wicked inflicted for Satisfaction to Justice, but a Priviledge to Believers. As God appointing the Rainbow to be the Sign of his Covenant, that he would drown the World no more, or-

Rev. 14. 13. dain'd the same Waters to be the token of his Mercy, which were the instrument of his Justice. *Blessed are the dead that die in the Lord.* And the Psalmist
 Psal. 16. 19. tells us, *that precious in the sight of the Lord is the Death of his Saints* : Christ hath taken away what is truly destructive in it. 'Tis continued for their advantage.

1. Corruption hath so depraved the sensitive appetite, that during our natural state we are not intirely freed from it : but Death that destroyes the natural frame of the Body, puts an end to sin. And in this respect, there is a great difference between the Death of Christ and of Believers : the end of his was to remove the guilt of sin, of theirs to extinguish the reliques of it.

2. 'Tis a delivery from Temporal evils, and an entrance into Glory. Death and Despair seize on the Wicked at once, *but the Righteous hath hope in his Death.*

3. The Grave shall give up its spoils at the last. It retains the Body for a time, not to destroy but purifie it. Our Saviour tells us *that whoever believes on him shall not see death, for he will raise them up at the last day.* He that dies a Man, shall revive an Angel, cloathed with Light and Immortality. I will conclude this argument with the words of St. Austin : *Ablato criminis nexu, relicta est mors. Nunc vero majore & mirabiliore gratia Salvatoris in usus justitie peccati pœna est conversa : tum enim dictum est Homini, morieris si peccaveris, nunc dictum est Martyri, morere ne pecces. Et sic per ineffabilem Dei misericordiam, & ipsa pœna vitiorum transit in arma virtutis, & fit justit meritum, etiam supplicium peccatoris.* Although the Guilt of Sin is removed, yet death remains. But
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Jo'in 11.

Lib. 13. de
 civit. c. 4.

by the admirable Grace of the Redeemer, the punishment of sin is made an advantage to Holiness. The Law threatned Man with Death if he sinned ; the Gospel commands a Martyr to die, that he may not sin. And thus by the unspeakable Mercy of God, the punishment of Vice becomes the security of Virtue ; and that which was revenged upon the sinner, gives to the Righteous a title to a glorious reward.

CHAP. XV.

Inferences. In the Death of Christ there is the clearest discovery of the evil of sin. The strictness of divine Justice is most visible in it. The consideration of the ends of Christs Death takes off the scandal of the Cross, and changes the offence into admiration. The Satisfaction of Justice by Christs Sufferings affords the strongest assurance that God is ready to pardon sinners. The absolute necessity of complying with the terms of the Gospel for Justification. There are but two wayes of appearing before the supreme Judge : either in Innocence, or by the Righteousness of Christ : The Causes why men reject Christ are, a legal temper that is natural to them, and the predominant love of sin. The unavoidable misery of all that will not submit to our Saviour.

1. **F**rom hence we may discover most clearly the evil of Sin, which no Sacrifice could expiate but the Blood of the Son of God. 'Tis true, the internal Malignity of Sin, abstracted from its dreadful effects, is most worthy of our hatred. For 'tis in

its own nature direct enmity against God, and obscures the Glory of all his Attributes. 'Tis the violation of his Majesty, who is the universal Sovereign of Heaven and Earth. A contrariety to his Holiness, which shines forth in his Law. A despising his Goodness, the attractive to Obedience. The contempt of his Omniscience, which sees every sin when 'tis committed. The slighting of his terrible Justice and Power, as if the Sinner could secure himself from his Indignation. A denial of his Truth, as if the threatening were a vain terror to scare Men from sin. And all this done voluntarily to please an irregular corrupt Appetite, by a despicable Creature, who absolutely depends upon God for his being and happiness.

These Considerations seriously pondered, are most proper to discover the extremity of its evil. But sensible demonstrations are most powerful to convince and affect us: and those are taken from the fearful Punishments that are inflicted for Sin. Now the Torments of Hell which are the just and full recompence of Sin, are not sensible till they are inevitable. And *temporal* Judgments cannot fully declare the infinite Displeasure of God against the wilful contempt of his Authority. But in the Sufferings of Christ 'tis express to the utmost. If Justice it self had rent the Heavens, and come down in the most visible Terrour to revenge the Rebellions of Men, it could never have made stronger impressions upon us, than the Death of Christ duely considered. The Destruction of the World by Water; the miraculous burning of *Sodom* and *Gomorrhah* by showers of Fire, and all other the most terrible Judgments, do not afford such a sensible instruction of the evil
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of Sin. If we regard the Dignity of his Person, and the depth of his Sufferings, He is an unparallel'd example of Gods Indignation for the breach of his Holy Law. For He that was the Son of God, and the Lord of Glory, was made a Man of Sorrowes. He endured Derision, Scourgings, Stripes, and at last a cruel and cursed Death. The Holy of Holies was crucified between *two* Thieves. By how much the Life of Christ was more precious than the lives of all men, so much in his Death doth the wrath of God appear more fully against Sin, than it would in the destruction of the whole world of Sinners. And His *Spiritual* Sufferings infinitely exceeded all His *Corporeal*. The Impressions of Wrath that were inflicted by Gods immediate Hand upon his Soul, forced from him those strong Cries, that moved all the powers of Heaven and Earth with Compassion. If the curtain were drawn aside, and we should look into the Chambers of Death, where Sinners *lie down in Sorrow* for ever; and hear the woful expressions, and deep Complaints of the Damned, with what horreur and distraction they speak of their torments, we could not have a fuller testimony of Gods Infinite displeasure against sin, than in the Anguish and Agonies of our Redeemer. For whatever His Sufferings were in kind, yet in their degree and measure they were equally terrible with those that condemned Sinners endure. Now how is it possible that Rational Agents should freely, in the open light, for perishing vanities dare to commit sin? Can they avoid or endure the Wrath of an Incensed God? If God spared not his Son when he came in the similitude of sinful flesh, how shall Sinners who are deeply and universally defiled escape? Can they
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fortifie themselves against the Supreme Judge? Can they encounter with the fury of the Almighty, the apprehensions of which made the *Soul of Christ heavy unto Death*? Have they patience to bear that for ever, which was to Christ, who had the strength of the Deity to support him, intolerable for a few hours? If it were so with the green Tree, what will become of the dry, when exposed to the fiery Tryal? If he that was Holy and Innocent suffered so dreadfully, what must they expect, who add impenitency to their guilt, and live in the bold commission of Sin, without reflection and remorse? What prodigious Madness is it *to drink iniquity like water*, as a harmless thing, when 'tis a poison so deadly, that the least drop of it brings certain ruine? What desperate Folly, to have slight apprehensions of that, which is attended with the *first* and *second* Death? Nothing but unreasonable Infidelity and Inconsideration can make men venturous to provoke *the living God*, who is infinitely sensible of their Sins, and who both can and will punish them by Torments extreme and eternal.

2. The strictness of Divine Justice appears, that required Satisfaction equivalent to the desert of sin. The natural Notion of the Deity, as the Governour of the World, instructed the Heathens, That the transgression of his Laws *was worthy of Death*. This proves that the obligation to punishment, doth not arise from the mere will of God, which is only discovered by Revelation, but is founded in the nature of things, and by its own light is manifested to reasonable creatures. From hence they inferred, That it was not becoming the Divine nature, as qualified with the relation of Supreme Ruler, to pardon Sin without Satisf-

Rom. I. 31.

Satisfaction. This appears by the Sacrifices and Ceremonies, the Religions and Expiations which were performed by the most ignorant Nations. And although they infinitely abused themselves in the conceit they had of their pretended efficacy and vertue, yet the universal consent of Mankind in the belief that Satisfaction was necessary, declares it to be true. This, as other natural Doctrines, is more fully revealed by *Scripture*. Under the Law *without Heb. 9.22. shedding of blood there was no remission*, not that common Blood could make Satisfaction for Sin, but God commanded there should be a visible mark of its necessity, in the Worship offer'd to him, and a prefiguration that it should be accomplish'd by a Sacrifice eternally efficacious.

And the *Oeconomy* of our Salvation clearly proves, that to preserve the honour of Gods Government, Sin must be punish'd, that Sinners might be pardon'd. For nothing was more repugnant to the Will of God absolutely considered, than the Death of his Beloved Son, and the natural Will of Christ was averse from it. What then moved that Infinite Wisdom, which wills nothing but what is perfectly reasonable, to ordain that event? Why should it take so great a circuit, if the way was so short, that by pure Favour, without Satisfaction, Sin might have been pardon'd? Our Saviour declares the necessity of his suffering Death, supposing the merciful Will of his Father to save us, when He saith, *That as Moses lifted up the Serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believes in him should not perish*. 'Tis true, Since God had foretold and prefigured his Death by the oracles and actions under the Law, it necessarily came to pass. But
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to consider things exactly, the unchangeable truth of Types and Prophecies is not the *primitive* and main reason of the necessity of things, but only a sign of the certainty of the event. In strictness, things do not arrive because of their prediction, but are foretold because they shall arrive. It is apparent there was a Divine Decree before the Prophecies; and that in the Light of God's Infinite Knowledge things are, before they were foretold. So 'tis not said a Man must be of a ruddy complexion, because his Picture is so, but on the contrary, because he is ruddy, his Picture must be so. That Christ by dying on the Cross should Redeem Man, was the reason that the Serpent of brass was erected on a pole to heal the *Israelites*, and not on the contrary. Briefly, the Apostle supposes this necessity of Satisfaction, as an evident principle, when he proves wilful Apostates to be incapable of Salvation: *Because there remains no more Sacrifice for sin.* For the consequence were of no force, if sin might be pardoned without Sacrifice, that is, without Satisfaction.

Luk. 2.34.

3. This account of Christs Death takes off the scandal of the Cross, and changes the offence into admiration. 'Twas foretold of Christ, *that he should be a Stone of stumbling, and a Rock of offence*; not a just cause, but an occasion of offence to the corrupt hearts of Men, and principally for his Sufferings. The *Jews* were pleased with the titles of honour given to the *Messiah*, that he should be a King, Powerful and Glorious. But that poverty, disgrace and the suffering Death should be his character, they could not endure: therefore they endeavoured to prevent the sense of the Prophets. His Disciples who attended him in his mean state, expected those sad appearances

appearances would terminate in visible Glory and Greatness : but when they saw him arrested by his Enemies, Condemned and Crucified, this was so opposite to their expectation, that they fainted under the disappointment. And when Christ Crucified was Preacht to the Gentile World, they rejected him with scorn. His Death seemed so contrary to the Dignity of his Person, and the design of his Office, that they could not relish the Doctrine of the Gospel. They judged it absurd, to expect Life from one that was subjected to Death, and Blessedness from him, who was made a Curse. To those who look on the Death of Christ with the eyes of carnal wisdom, and according to the Laws of corrupt reason, it appears folly and weakness, and most unworthy of God ; but if we consider it in its principles and ends, all the prejudices vanish, and we clearly discover it to be the most noble and eminent effect of the Wisdom, Power, Goodness and Justice of God. To the eye of sense 'twas a spectacle of horror, that a perfect Innocent should be cruelly tormented ; but to the eye of Faith, under that sad and ignominious appearance, there was a Divine Mystery, able to raise our wonder, and ravish our affections. For he that was naked, and nailed to the Cross, was really the Son of God, and the Saviour of Men : And his Death with all the penal circumstances of dishonour and pain, is the only Expiation of sin, and Satisfaction to Justice. He by offering up his *Blood* appea'sd the wrath of God, quencht the flaming Sword that made Paradise inaccessible to us ; he took away sin, the true dishonour of our natures, and purchased for us the Graces of the Spirit, the richest ornaments of the reasonable Creature. The Doctrine of the Cross

*De cruce
Christi nobis
insultant Sa-
pientes hujus
mundi, et di-
cunt, quale
cor habetis, qui
Deum Colitis
Crucifixum.
Aug. Serm. de
verb. Apost.*

is the only foundation of the Gospel, that unites all its parts, and supports the whole building. 'Tis the cause of our Righteousness and Peace, of our Redemption and Reconciliation. How blessed an exchange have the Merits of his Sufferings made with those of our Sins? Life instead of Death, Glory for Shame, and Happiness for Misery. For this reason the Apostle with vehemence declares, that, to be the sole ground of his boasting and triumph, which others esteemed a cause of blushing. *Gal. 6. 14.* *God forbid that I should Glory save in the Cross of Christ.* He rejects with extreme detestation the mention of any other thing, as the cause of his Happiness, and matter of his Glory. The Cross was a tree of Death to Christ, and of Life to us. The supreme Wisdom is justified of its Children.

4. The Satisfaction of Divine Justice by the Sufferings of Christ, affords the strongest assurance to Man, who is a guilty and suspicious creature, that God is most ready to pardon sin. There is in the natural Conscience when opened by a piercing conviction of sin, such a quick sense of Guilt, and Gods Justice, that it can never have an intire confidence in his Mercy, till Justice be atoned. From hence the convinced Sinner is restlessly inquisitive, how to find out the way of reconciliation with a Righteous God. Thus he is represented inquiring by the Prophet, *Mic. 6. 6, 7.* *Wherewith shall I come before the Lord, and bow my self before the most High God? shall I come before him with Burnt-Offerings, with Calves of a year old? will the Lord be pleased with thousands of Rams, or with ten thousand rivers of oil? shall I give my first-born for my transgression, the fruit of my Body for the sin of my Soul?* The Scripture tells us that some con-
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sum'd their Children to render their Idols favourable to them. But all these means were ineffectual : their most costly Sacrifices were only food for the fire. Nay, instead of expiating their old, they committed new sins, and were so far from appeasing, that they inflamed the Wrath of God, by their cruel oblations. But in the Gospel there is the most rational and easy way propounded, for the Satisfaction of God and the Justification of Man. *The Righteousness of Faith speaketh on this wise, Say not in thy heart,* Rom. 10. 6, 7. 9.
Who shall ascend into Heaven? (that is to bring down Christ from above) Or who shall descend into the deep? (that is to bring up Christ again from the dead) But if thou wilt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. The Apostle sets forth the anxiety of an awakened Sinner, he is at a loss to find out a way to escape Judgment : for things that are on the surface of the Earth, or floating on the Waters, are within our view, and may be obtain'd : but those that are above our Understanding to discover, or Power to obtain, are proverbially said to be in the Heavens above, or in the Deeps. And 'tis applied here to the different wayes of Justification, by the Law and the Gospel. The Law propounds Life, upon an impossible condition : but the Gospel clearly reveals to us, that Christ hath performed what is necessary for our Justification, and that by a lively and *practical* Faith we shall have an Interest in it. The Lord Jesus being ascended, hath given us a convincing proof, that the *Propitiation* for our Sins is perfect : For otherwise He had not been received into Gods Sanctuary. Therefore to be under perplexities how we may be justified, is to

deny the value of his Righteousness, and the truth of his Ascension. *And say not who shall descend into the deep, to bear the Torments of Hell, and expiate Sin, this is to deny the vertue of his Death, whereby he appeased God, and redeemed us from the wrath to come.* In the Law the condemning Righteousness of God is made visible, in the Gospel his justifying Righteousness is revealed, *from Faith to Faith.* And this is an infallible proof of its *divine* descent. For whereas all other Religions either stupifie Conscience, and harden it in *carnal* Secularity, or terrifie it by continual Alarms of Vengeance; the Gospel alone hath discovered how God may shew Mercy to repenting Sinners without injury to his Justice. The Heathens robb'd one Attribute to enrich another: either they conceived God to be indulgent to their Sins, and easie to pardon, to the prejudice of his Justice; or cruel and revengful, to the dishonour of his Goodness: But *Christians* are instructed how these are wonderfully reconciled and magnified in our Redemption. From hence there is a *divine* calm in the Conscience, *and that Peace which passeth Understanding.* The Soul is not only freed from the Fear of Gods anger, but hath a lively Hope of his Favour and Love. This is express'd by the Apostle, when he reckons among the Priviledges of Believers, *That they are come to God the Judge of all, and to Jesus the Mediator of the New-Covenant, and to the Blood of sprinkling that speaks better things than the blood of Abel.* The apprehension of God as the Judge of the world, strikes the guilty with fear and terrour; but as He is sweetened by the Mediator, we may approach to Him with confidence. For what Sins are there which

so entire a Satisfaction doth not expiate? What Torments can they deserve, which his wounds and stripes have not removed? God is Just as well as Merciful in justifying those who believe in *Jesus*. 'Tis not the quality of Sins, but of Sinners that excepts them from Pardon. Christ is the *golden Altar in Heaven* for *penitent* Believers to flee to, from whence God will never pluck any one to destroy him.

5. From hence we may learn, how absolute a necessity there is for our coming to Christ for Justification.

There are but *two* waies of appearing before the Righteous and Supreme Judg.

1. In Innocence and sinless Obedience; or by the Righteousness of Christ: The one is by the Law, the other by Grace. And these *two* can never be compounded, for he that pleads Innocence, in that disclaims Favour; and he that sues for Favour, acknowledges Guilt. Now the *first* cannot be performed by us. For entire Obedience to the Law supposes the integrity of our natures, there being a *Moral* impossibility that the Faculties once corrupted should act regularly: But Man is stain'd with *Original Sin* from his Conception. And the form of the Law runs universally, *Cursed is every one that obeys not in all things which are written in the Book of the Law to do them.* Gal. 3.10. In these Scales *one* evil work preponderates a *thousand* good. If a Man were guilty but of *one* single Error, his entire Obedience afterwards could not save him; for that being alwaies due to the Law, the payment of it cannot discount for the former Debt. So that we cannot in any degree be justified by the Law, for there is no middle between

between transgressing, and not transgressing it. He that breaks one Article in a Covenant, cuts off his claim to any benefit by it.

Briefly, the Law Justifies only the Perfect, and condemns without distinction all that are Guilty. So that to pretend Justification by the works of it, is as unreasonable, as for a man to produce in Court the Bond which obliges him to his Creditor, in testimony that he owes him nothing. Whoever presumes to appear before God's Judgment-Seat in his own righteousness, shall be covered with confusion.

2. By the Righteousness of Christ. This alone absolves from the Guilt of sin, saves from Hell, and can endure the trial of God's Tribunal. This the Apostle prized as his unvaluable treasure, in comparison of which, *all other things are but dross and dung: that I may be found in him; not having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.* That which he ordained, and rewarded in the Person of our Redeemer, he cannot but accept. Now this Righteousness is meritoriously imputed only to Believers. For depending solely upon the Will of God as to its being and effects, it cannot possibly be reckoned to any for their benefit and advantage, but in that way which he hath appointed. The Lord Christ who made Satisfaction, tells us, that the benefit of it is communicated only through our Believing. *God so loved the World, that he gave his only begotten Son, that whosoever believes on him should not perish.* As all sins are mortal in respect of their guilt, but death is not actually inflicted for them, upon the account of the Grace of the New Covenant: so all sins are venial in respect of the Satisfaction

Phil 3.9.

Joh. 3.16.

tisfaction made by Christ, but they are not actually pardoned, till the performing of the condition to which pardon is annexed. Faith transfers the guilt from the Sinner to the Sacrifice. And this is not an act restrained to the understanding, but principally respects the will, by which we accept or refuse Salvation. The nature of it is best express'd by the Scripture-phrase, *the receiving Christ*, which respects the terms, upon which God offers him in the Gospel, *to be our Prince and Saviour*. The state of favour begins upon our consent to the New Covenant. And how reasonable is the condition it requires? how impossible is it to be otherwise? God is reconcilable by the Death of Christ, so that he may exercise Mercy without injury to his Justice and Holiness: He is willing and desirous to be upon terms of amity with Men, but cannot be actually reconciled till they accept of them: for reconciliation is between two. Though God upon the account of Christ is made placable to the humane nature, which he is not to the Angelical in its lapsed state, and hath condescended so far as to offer conditions of peace to Men, yet they are reconciled at once. That Christ becomes an effectual Mediator, there must be the consent of both parties. As God hath declared his by laying the punishment of our sins on Christ; so Man gives his, by submitting to the Law of Faith. And the great end of Preaching the Gospel is, to overcome the obstinacy of Men, and reconcile them to God, and their happiness: *We are Ambassadors for Christ; and pray you in Christ's stead, to be reconciled to God*. With this difference, Christ furnisheth the means, they only bring the message of reconciliation. Now Men are with difficulty wrought on, to
comply

Joh. 1. 12.

Act. 5. 31.

2 Cor. 5. 20.

comply with the conditions of Pardon by Christ.

1. Upon the account of a legal Temper that universally inclines them to seek for *justification* by their own Works. This is most suitable to the Law, & light of nature; for the tenour of the first Covenant was, Do and live. So that the way of Gospel-Justification, as 'tis supernatural in its discovery, so in its contrariety to Mans Principles. Besides, as Pride at first aspir'd to make Man as God, so it tempts him to usurp the honour of Christ to be his own Saviour. He is unwilling to stoop, that he may drink of the Waters of Life. Till the Heart by the weight of its guilt is broken in pieces, and looses its former fashion and figure it will not humbly comply with the offer of Salvation for the Merits of another. And 'tis very remarkable, that upon the first opening of the Gospel, no Evangelical Doctrine was more disrelish'd by the Jews, than Justification by imputed Righteousness. The Apostle gives this account of their opposition, *that being ignorant of God's Righteousness, and going about to establish their own Righteousness they submitted not to the Righteousness of God.* They were prepossess'd with this Principle, that Life was to be obtained by their works: because the express condition of the Law was so. And mistaking the end of its Institution by *Moses*, they set the Law against the Promises. For since the Fall, the Law was given, not absolutely to be a Covenant of Life, but with a design to prepare Men for the Gospel: that upon the sight of their Guilt, and the Curse, they might have recourse to the Redeemer, and by Faith embrace that Satisfaction he hath made for them. *Christ is the end of the Law, for Righteousness, to every one that believeth.* From the example

Rom. 10.

Rom. 10. 4.

of

of the Jews we may see how Men are naturally affected. And 'tis worthy of observation, that the reformation of Religion took its rise by the same controversie with the Papists, by which the Gospel was first introduced into the World. For besides innumerable abuses crept into the Church, the People were perswaded that by purchasing Indulgences, they should be saved from the Wrath of God. And when this darkness covered the face of the Earth, the zeal of the *first* Reformers broke forth, who, to undeceive the world, clearly demonstrated from Scriptures, that Justification is alone obtained by a lively and purifying Faith in the Blood of Christ. A strong proof that the same Gospel which was first revealed by the Apostles, was revived by those excellent Men; and the same Church which was first built by the Apostles, was raised out of its ruins by them.

Now the Gospel, to eradicate this disposition which is so natural and strong in fallen Man, is in nothing more clear and express, than in declaring that *by the deeds of the Law there shall no flesh be justified in Gods sight*. Rom. 3. 10. The Apostle asserts without distinction, that *by the Works of the Law Justification cannot be obtained*: Gal. 3. 11. whether they proceed from the power of Nature, or the Grace of the Spirit. For he argues against the merit of Works to Justification, not against the principle from whence they proceed. And where he most affectionately declares his esteem of Christ, Rom. 3. 27. and his Righteousness, as the sole meritorious cause of his Justification, he expressly rejects *his own Righteousness, which is of the Law*. Phil. 3. 9. By his own Righteousness, he comprehends all the works of the renewed, as well as natural state, for they are performed

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by Man, and are acts of Obedience to the Law, which commands perfect Love to God. These are withering leaves that cannot conceal our shame, when we appear before God in Judgment. Not but that good works are most pleasing to him, but not for this end, to expiate Sin. We must distinguish between their substance, and the quality that error giveth them. The opinion of merit changes their nature, and turns Gold into Dross. And if our real Righteousness, how exact soever, cannot absolve us from the least guilt, much less can the performance of some external actions, though specious in appearance, yet not commanded by God, and that have no *moral* value. All the Disciplines and Severities, whereby men think to make Satisfaction to the Law, are like a Crown of Straw, that dishonours the Head instead of adorning it. But that Righteousness which was acquired by the Meritorious Sufferings of Christ, and is embraced by Faith, is allsufficient for our Justification. This is as pure as Innocence, to all the effects of Pardon and Reconciliation; this alone secures us from the charge of the Law, and the challenge of Justice. Being clothed with this, we may enter Heaven, and converse with the pure society of Angels without blushing. The Saints who now reign in Glory, were not Men who lived in the perfection of Holiness here below, but Repenting, Believing Sinners, who are washed white in the Blood of the Lamb.

2. The most universal hinderance of Mens complying with the conditions of Pardon by Christ, is, the predominant love of some Lust. Although Men would entertain him as a Saviour to redeem them from Hell, yet they reject him as their Lord.

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Those in the *Parable* who said, *We will not have* Luk. 19. 14 *this Man to reign over us*, exprest the inward sense and silent thoughts of all *carnal* Men. Many would depend on his Sacrifice, yet will not submit to his Scepter; they would have Christ to pacifie their Consciences, and the world to please their Affections. Thus they divide between the Offices of Christ, his Priestly and his Regal. They would have Christ to die for them, but not to live in them. They divide the *acts* of the same Office: they lean on his Cross to support them from falling to Hell, but Crucifie not one Lust on it. They are desirous he should reconcile them to God by his Sacrifice, but not to bless them, *in turning them from their Iniquities*. And thus in effect they absolutely refuse him, and render his Death unavailable. For the receiving of Christ as Mediator in all his Offices, is the Condition indispensably requisite to partake of the Benefits of his Sufferings. The Resigning up of our selves to him as our Prince, is as necessary an act of justifying Faith, as the Apprehending the Crucified Saviour. So that in every real *Christian*, Faith is the Principle of Obedience and Peace, and is as inseparable from Holiness as from Salvation.

Act. 3. . .

To conclude this Argument: From hence we may see, How desperate the state is of *impenitent* Unbelievers. They are cut off from any claim to the Benefits of Christs Death. The Law of Faith, like that of the *Medes and Persians*, is unalterable. *He that believeth not the Son, shall not see life*. Christ died not to expiate final Infidelity. This is the mortal Sin, that *actually* damns. It charges all their guilt upon Sinners: It renders the Sufferings of Christ fruitless and ineffectual to them. For 'tis

not the Preparation of a Sovereign Remedy that cures the Disease, but the applying it. As our Sins were imputed to him, upon the account of his Union with us in nature, and his consent to be our Surety; so his Righteousness is *meritoriously* imputed to us, upon our Union with him by a lively Faith. The man that lookt on the *Rainbow*, when he was ready to be drown'd, what relief was it to him, that God had promised not to drown the world, when he must perish in the waters? So though Christ hath purchased Pardon for repenting Believers, and a *Rainbow encompasses the Throne of God*, the sign of Reconciliation, what advantage is this to the Unbeliever, who dies in his Sins and drops into the Lake of Fire? 'Tis not from any defect of Mercy in God, or Righteousness in Christ, but for the obstinate refusal of it, that men certainly perish. This inhances their Guilt and Misery. All the rich expence of Grace for their Redemption shall be charged upon them. The Blood of Christ shall not be imputed for their Ransom, but for their deeper Damnation: and instead of speaking better things than the Blood of *Abel*, shall call louder for Vengeance against them than that innocent blood which reacht Heaven with its voice against the Murderer. *Briefly*, whom so precious a Sacrifice doth not redeem, they are reserved

entire *victims*, whole burnt Offerings to Divine Justice. Every impenitent Unbeliever shall be *salted with fire*.

Rev. 4. 3.

Mark 9. 49.

CHAP. XVI.

Of all the Divine Perfections Holiness is peculiarly admirable. The honour of it is secured in our Redemption. In the bitter Sufferings of Christ God declared Himself unappeasable to Sin, though appeasable to Sinners. The Privileges purchased by Christ, are conveyed upon terms honorable to Holiness. Pardon of Sin, Adoption, the Inheritance of Glory are annexed to special Qualifications in those who receive them. The Redeemer is made a quickening Principle to inspire us with new Life. In order to our Sanctification He hath given us the most perfect Rule of Holiness, He exhibited a complete Pattern of it, He purchas'd and conveys the Spirit of Holiness to us. He presents the strongest Motives to persuade us to be holy. The perfect Laws of Christ are considered, as they enjoin an absolute separation from all Evil, and command the practice of all substantial Goodness. Some particular Precepts, which the Gospel especially enforces, with the Reasons of them are considered.

OF all the Perfections of the Deity, none is more worthy of his Nature, and so peculiarly admirable as his Infinite Purity. 'Tis the most shining Attribute that derives a lustre to all the rest: *He is glorious in Holiness.* Wisdom degenerates into Craft, Power into Tyranny, Mercy loses its nature without Holiness. He swears by it as his Supreme Excellency. *Once have I sworn by my Holiness,* Exod. 15. 25.
I will.
I Psal. 89. 35.

Isa. 6.3.
Rev. 4.8.
Psal. 147.
10, 11.

will not lie unto David. 'Tis the most venerable Attribute, in the Praise whereof the Harmony of Heaven agrees. The Angels and Saints above are represented, expressing their *extasy* and ravishment at the beauty of Holiness. *Holy, Holy, Holy is the Lord of Hosts, the whole Earth is full of his Glory.* This He only loves and values in the Creature, being the Impression of his most Divine and amiable Perfection. Inferiour Creatures have a resemblance of other Divine Attributes: The Winds and Thunder set forth God's Power, the firmness of the Rocks, and the incorruptibility of the Heavens are an obscure representation of his Unchangeableness; but Holiness, that is the most Orient-Pearl in the Crown of Heaven, only shines in the reasonable Creature. Upon this account Man only is said to be formed after his Image. And in Men there are some appearances of the Deity, that do not entitle to his special Love. In Princes there is a shadow of his Sovereignty, yet they may be the objects of his displeasure; but a likeness to God in Holiness attracts his Eye and Heart, and infinitely endears the Creature to him. Now this Attribute is in a special manner provoked by Mans sin, and we are restored to the favour and friendship of God, in such a manner, as may preserve the Honour of it intire and inviolable.

This will fully appear by considering what our Redeemer suffered for the purchasing our Pardon, and the terms upon which the precious Benefits of his Death are conveyed to us, and what he hath done to restore our lost Holiness, that we may be qualified for the enjoyment of God.

I. God's Infinite Purity is declared in his Justice,

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in that He would not pardon Sin but upon such terms as might fully demonstrate how odious 'twas to him. What inflam'd the Wrath of God against his Beloved Son, whom by a voice from Heaven he declared to be the object of his delight? What made Him inexorable to his Prayers and Tears, when He solicited the Divine Power and Love, the Attributes that relieve the miserable, crying, *Abba, Father, all things are possible to thee, let this Cup pass from me?* What made him suspend all comforting Influences, and by a dreadful Desertion afflict him when he was environ'd with Sorrows? 'Tis Sin only that caused this fierce displeasure, not *inherent*, (*for the Messiah was cut off but not for himself,*) but *imputed* by his voluntary undertaking for us. *God so loved the World,* and so hated Sin, that He gave his Son to purchase our Pardon by Sufferings. When his Compassions to Man were at the highest, yet then his *antipathy* against Sin was so strong, that no less Sacrifice could reconcile Him to us. Thus God declared himself to be unappeasable to Sin, though not to Sinners.

2. The Priviledges that are purchased by our Redeemers Sufferings, are dispens'd upon those terms which are honourable to Gods Holiness. I will instance in the *three* great Benefits of the *Evangelical* Covenant. The Pardon of Sin, Adoption into God's Family, and the Inheritance of Glory. All which are conditional, and annex'd to special Qualifications in the persons who have a title to them.

1. The Death of Christ is beneficial to Pardon and Life, only to those who repent and believe. The Holy God will by no means spare the guilty, that is, declare the guilty innocent, or forgive an incapable

incapable subject. All the Promises of Grace and Mercy are with respect to Repentance from dead works, and to a lively Faith. *The Son of God is made a Prince and a Saviour, to give Repentance and Remission of Sins.* And the Apostle tells us, *That being justified by Faith, we have peace with God, through our Lord Jesus Christ.* The *first* includes a cordial grief for Sins past, and sincere effectual Resolutions to forsake them; and hath a necessary conjunction with Pardon, as by vertue of the Divine Command, so from a *condecency* and fitness with respect to God the giver of Pardon, and to the quality of the Blessing it self. The other Qualification is Faith, to which Justification is in a special manner attributed, not in respect of Efficiency or Merit, for the Mercy of God upon the account of Christs Satisfaction is the sole Cause of our Pardon; but as a *moral* instrument, that is the Condition upon which God absolves Man from his guilt. And this Grace of Faith as it respects entire Christ in all his Offices, so it contains the Seed and *first* Life of *Evangelical* Obedience. It crucifies our Lusts, overcomes the World, works by Love, as well as justifies the person by relying on the Merits of Christ for Salvation.

Gal. 4. 5.

2 Adoption into Gods Family (the purchase of Christ's Meritorious Sufferings, who Redeemed us from the Servitude of Sin and Death) is conferr'd upon us in Regeneration. For this Prerogative consists not meerly in an *Extrinsic* Relation to God, and a title to the Eternal Inheritance; but in our participation of the Divine Nature, whereby we are the living Images of Gods Holiness. Civil Adoption gives the title, but not the

the reality of a Son ; But the Divine is efficacious, and changes us into the real likeness of our Heavenly Father. We cannot enter into this state of Favour, but upon our cleansing from all Impurity: *Be separate from the pollutions of the profane world, and* 2 Cor. 6. 17. *I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.* These are the indispensable terms upon which we are received into that honourable Alliance. None can enjoy the Privilege, but those that yield the Obedience of Children.

3. Holiness is the Condition on which our future Blessedness depends. Electing Mercy doth not produce our Glorification immediately, but begins in our Vocation and Justification, which are the intermediate Links in the Chain of Salvation. As Natural Causes work on a distant object, by passing through the medium. God first gives Grace, then Glory. The everlasting Covenant that is sealed by the Blood of Christ, establishes the connexion between them. *Blessed are the pure in heart, for they* Mat. 5. 8. *shall see God.* The exclusion of all others is peremptory and universal: *Without Holiness no Man shall see the Lord. The Righteousness of the Kingdom* Heb. 12. 14. *is the only way of entering into it.* A few good actions scattered in our lives, are not available, but a course of Obedience brings to Happiness. *Those* Rom. 2. 7. *who by patient continuance in well-doing, seek for Glory, and Honour, and Immortality, shall inherit eternal life.* This is not a mere positive Appointment, but grounded on the unchangeable respect of things. There is a rational convenience between Holiness and Happiness, according to the Wisdom and Goodness of God, and 'tis express'd in Scripture by the natural

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Gal. 6.7.

relation of the Seed to the Harvest, both as to the quality and measure. *What a man sows that shall he reap*. We must be like God in purity, before we can be in felicity. Indeed, 'twould be a disparagement to Gods Holiness, and pollute Heaven it self, to receive unsanctified Persons as impure as those in Hell. 'Tis equally impossible for the Creature to be happy without the favour of the Holy God, and for God to communicate His favour to the sinful Creature. Briefly, according to the *Law of Faith*, no wicked Person hath any right to the Satisfaction Christ made, nor to the Inheritance he purchased for Believers.

3. Man in his corrupt state is deprived of Spiritual Life, so that till he is revived by special Grace, he can neither obey nor enjoy God. Now the Redeemer is made a quickning Principle to inspire us with new life.

In order to our Sanctification he hath done four things.

First, He hath given to us the most perfect Laws as the Rule of Holiness.

Secondly, He exhibited the most compleat Patern of Holiness in his Life upon the Earth.

Thirdly, He purchas'd and conveyes the Spirit of Holiness, to renew, and to enable us for the performance of our Duties.

Fourthly, He hath presented the strongest inducements and motives to perswade us to be Holy.

First, He hath given to Men the most perfect Laws as the rule of Holiness. The principal parts of the Holy Life, *are ceasing from evil, and the doing well*. Now the Commands of Christ refer to the purifying of us from sin, and the adorning us with all Graces for

Isa. 1.16,17.

for the discharge of our universal Duty.

1. They enjoyn a real and absolute separation, *from all filthiness of the Flesh and Spirit.* The outward and inward Man must be cleansed not only from Pollutions of a deeper dy, but from all Carnality and Hypocrisie. *The Grace of God that brings Salvation hath appeared to all Men, teaching them to deny ungodliness, and worldly Lusts.* All those irregular and impetuous desires which are raised by worldly Objects, Honours, Riches, and Pleasures, and reign in worldly Men, Pride, Covetousness and Voluptuousness. The Gospel is most clear, full, and vehement, for the true and inward Mortification of the whole body of corruption, of every particular darling sin. It commands us *to pluck out the right eye, and to cut off the right hand:* That is, to part with every grateful and gainful lust. It obliges us to *crucify the Flesh, with the affections and lusts.* Humane Laws regard External actions as prejudicial to Societies: but thoughts and resolutions that break not forth into act, are not within the Jurisdiction of the Magistrate. But the Law of Christ reforms the powers of the Soul, and all the most secret and inward motions that depend upon them. It forbids the first irregular desires of the carnal appetite. We must hate sin in all its degrees, strangle it in the birth, destroy it in the conception. We are enjoyned to fly the appearances and accesses of evil; what ever is of a suspicious nature, and not fully consistent with the purity of the Gospel, and what ever invites to sin and exposes us to the power of it, becomes vicious and must be avoided. That glorious purity, that shall adorn the Church when our Redeemer presents it *without spot or wrinkle, or any such thing,* every

2 Cor. 7.1.

2 Tit. 11.12.

1 Joh. 2.16.

Mat. 5.

Gal. 5. 2, 11.

Ephes. 5.27.

1 Pet. 1. 15. Christian must aspire to in this Life. In short, the Gospel commands us *to be Holy as God is Holy*, who is infinitely distant from the least conceivable pollution.

Phil. 4. 8.

2. The Precepts of Christ contain all solid substantial goodness, that is essentially necessary in order to our supreme Happiness, and prepares us for the Life of Heaven. In his Sermon on the Mount, He commends to us Humility, Meekness, and Mercy, Peaceableness and Patience, and doing good for evil, which are so many beams of Gods Image, the reflections of his Goodness upon intelligent Creatures. And that comprehensive precept of the Apostle describes the Duties of all Christians: *whatsoever things are true*; Truth is the principal character of our profession, and is to be express in our Words and Actions: *whatsoever things are honest*, or venerable, that is answer the dignity of our High-calling, and agree with the gravity and comeliness of the Christian profession: *whatsoever things are just* according to Divine and Humane Laws: *whatsoever things are pure*, we must preserve the Heart, the Hand, the Tongue, the Eye from impurity; *whatsoever things are lovely and of good report*, some Graces are amiable and attractive in the view of Men, as easiness to pardon, a readiness to oblige, compassion to the afflicted; liberality to the necessitous, sweetness of conversation without gall and bitterness: these are of universal esteem with mankind, and soften the most savage tempers. *If there be any Vertue, and if there be any Praise think on these things.* And St. Peter excites Believers, to joyn to their Faith, by which the Gospel of Christ is embract, Intellectual and Moral virtues, without which 'tis but a vain picture of
Christiani-

Christianity. Add to your Faith Vertue, and to Ver- 2 Pet. 1. 5.
*tue Knowledge, and to Knowledge Temperance, and to
 Temperance Patience, and to Patience Godliness, and
 to Godliness Brotherly kindness, and to Brotherly kindness
 Charity.* He enforces the command, *give all diligence
 that these things abound in you, and ye shall neither be
 barren, nor unfruitful in the Knowledge of Christ.* Now
 these Graces purifie and perfect, refine and raise the
 humane nature, and without a Command their Good-
 ness is a strong obligation.

I will take a more distinct view of the Precepts
 of Christ as they are set down in that excellent
 abridgement of them by the Apostle. *The Grace of* Tit. 2. 11, 12
*God that bringeth Salvation hath appeared to all Men,
 teaching us that denying ungodliness and worldly lusts,
 we should live Soberly, Righteously, and Godly in this
 present world.*

Here is a distribution of our duties with respect
 to their several Objects, our selves, others, and God:
 The first are regulated by Temperance, the second
 by Justice, the third by Godliness. And from the
 accomplishment of these is formed that Holiness
 without which no man shall see God.

1. In respect to our selves; we must live sober-
 ly. Temperance governs the sensual appetites and
 affections by sanctified reason. The Gospel allows
 the sober and chaste use of pleasures, but absolutely
 and severely forbids all excess in those that are law-
 ful, and abstinence from all that are unlawful, that
 stain & vilify the Soul, and alienate it from converse
 with God, and mortifie its lust to spiritual delights.
 By sensual complacency Man first lost his Innocence
 and Happiness, and till the flesh is subdued to the
 spirit, he can never recover them. *The carnal mind is*
enmity

2Pet. 2. 11. *enmity against God. Fleshly lusts war against the Soul.*

Therefore we are urged with the most affectionate earnestness, *to abstain from them*, by withdrawing their incentives, and crucifying our corrupt inclinations. In short, the Law of Christ obliges us, as to deal with the body as an enemy, (that is disposed to revolt against the Spirit) by watching over all our senses, lest they should betray us to temptations, so to preserve it as a thing consecrated to God, from all impurity, that will render it unworthy the honour of being the Temple of the Holy Ghost.

2. We are commanded to live Righteously, in our relation to others. Justice is the supreme Virtue of humane Life, that renders to every one what is due. The Gospel gives rules for Men in every state and place, to do what Reason requires. As no condition is excluded from its Blessedness, so every one is obliged by its Precepts. Subjects are commanded to obey all the lawful commands of Authority, and *not resist*; and that upon the strongest motive *not onely for Wrath, but for Conscience.*

Rom. 13. 1,
2.

1Pet. 2. 13.

Act. 5. 29.

Rom. 13. 5.

1Tim. 2. 2.

Ephes. 5.

1Thes. 4. 6.

*Apud nos ille
Religiosior qui
iustior, Minut.*

They must obey Man for Gods sake, but never disobey God for Mans sake. *And Princes are obliged to be an encouragement to good Works, and a terror to the evil; that those who are under them may lead a quiet and a peaceable life, in all Godliness and Honesty.* It enjoynes all the respective duties of Husbands, and Wives, Parents, and Children, Masters and Servants. And that in all contracts and commerce *none defrauds his Brother*: accordingly in the esteem of Christians, he is more religious who is more righteous than others. Briefly, Christian righteousness is not to be measured by the rigor of Laws, but by that rule of universal Equity delivered by our Saviour,

What-

Whatsoever ye would have others do to you, do it to them. Mat. 7. 12.

3. We are instructed by the Law of Christ to live Godly. This part of our duty respects our apprehensions, affections and demeanour to God, which must be suitable to his Glorious perfections. The Gospel hath revealed them clearly to us, *viz.* the Unity, Simplicity, Eternity and Purity of the Divine Nature, that it subsists in three Persons, the Father, Son, and Spirit, and his Wisdom Power and Goodness in the Work of our Redemption. It requires that we pay the special Honour that is due to God, in the esteem and veneration of our Minds, in the subjection of our Wills, in the assent of our Affections to him as their proper object. That we have an intire Faith in his Word, a firm Hope in his Promises, a Holy Jealousie for his Honour, a Religious care in his Service. And that we express our reverence, love, and dependance on him in our Prayers and Praises. That our Worship of Him be in such a manner, as becomes God who receives it, and Man that presents it. God is a pure Spirit, and Man is a reasonable Creature, *therefore he must worship him in Spirit and Truth.* And since Man in his fallen State cannot approach the Holy and Just God without a Mediator, he is directed by the Gospel to address himself to the *Throne of Grace, in the name of the Lord Jesus Christ*, who alone can reconcile our Persons, and render our Services acceptable with his Father.

Besides the immediate service of the Deity, Godliness includes the propension and tendency of the Soul to him in the whole conversation, and it contains three things.

1. That our Obedience proceeds from love to God.

God as its vital Principle. This must warm and animate the external action: this alone makes Obedience as delightful to us, so pleasing to God. *He shows Mercy to those who love him, and keep his Commandments. Faith works by Love, and inclines the Soul to obey with the same Affection, that God enjoins the Precept.*

2. That all our Conversation be regulated by his Will as the Rule. He is our Father and Sovereign, and the respect to his Law gives to every action the formality of Obedience. We must choose our Duty because he commands it. *Whatsoever ye do in word, or deed, do all in the name of the Lord Jesus, that is, for his command, and by his assistance.*

3. That the Glory of God be the supreme End of all our Actions. This Qualification must adhere not only to necessary Duties, but to our natural and civil Actions. *Our light must so shine before men, that they may see our good works, and glorifie our Father which is in Heaven. Whether we eat or drink, or whatsoever we do, all must be done in a regular, and due proportion to the Glory of God.* A general Designation of this is absolutely requisite, and the renewing of our intentions *actually* in matters of moment. For He being the sole Author of our Lives and Happiness, we cannot without extream ingratitude and disobedience, neglect to glorifie Him in our Bodies and Spirits which are his.

This Religious tendency of the Soul to God, as the Supreme Lord and our utmost End, sanctifies our Actions, and gives an excellency to them above what is inherent in their own nature. Thus *moral Duties towards Men, when they are directed to God, become Divine.* Acts of Charity are so many Sacred

cred Oblations to the Deity. Men are but the Altars upon which we lay our Presents, God receives them, as if immediatly offer'd to his Majesty, and consumed to his Honour. Such was the charity of the *Philippians* towards the relief of the Apostle, which he calls *An odour of a sweet smell, a Sacrifice acceptable, well pleasing to God.* The same Bounty was an act of Compassion to Man, and Devotion to God. This changes the nature of the meanest and most troublesome things. What was more vile and harsh than the employment of a Slave, yet a respect to God makes it a Religious Service, that is the most noble & voluntary of all *humane* Actions. For the Believer addressing *his service to Christ*, and the Infidel only to his Master, he doth chearfully what the other doth by constraint, and *adorns the Gospel of God our Saviour* as truly, as if he were in a higher condition.

Phil. 4. 18.

Ephes. 6. 5.

Tit. 2. 10.

All Vertues are of the same descent and family, though in respect of the matter about which they are conversant, and their exercise they are different, Some are *heroical*, some are humble, and the lowest being conducted by Love to God in the meanest offices, shall have an eternal Reward. In short, Piety is the principle and chief ingredient of Righteousness and Charity to Men. For since God is the Author of our common Nature, and the relations whereby we are united one to another, 'tis necessary that a regard to him should be the *first*, and have an influence upon all other Duties.

I shall further consider some particular Precepts, which the Gospel doth especially enforce upon us, and the Reasons of them.

1. That concerning *Humility*, the peculiar Grace of Christians, so becoming our state as Creatures

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and

Mat. 18. 3.

Ephes. 2.

Phil. 2. 12.

John 15.

and Sinners, the parent and nurse of other Graces, that preserves in us the light of Faith, and the heat of Love; that procures Modesty in Prosperity, and Patience in Adversity; that is the root of Gratitude and Obedience, and is so lovely in God's eyes, that *He gives Grace to the Humble*: This our Saviour makes a necessary qualification in all those who shall enter into his Kingdom; *Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven*. As by Humility he purchas'd our Salvation, so by that Grace we possess it. And since Pride arises out of Ignorance, the Gospel to cause in us a just and lowly sense of our unworthiness, discovers the nakedness and misery of the *humane* Nature, devested of its *primitive* Righteousness. It reveals the *transmission* of Original Sin, from the *first* Man to all his Posterity, wherewith they are infected and debased; a Mystery so far from our knowledge, that the participation of it seems impossible, and unjust to *carnal* Reason. *We are dead in Sins and Trespasses*, without any Spiritual strength to perform our Duty. The Gospel ascribes all that is good in Man to the free and powerful Grace of God. *He works in us to will and to do of his good pleasure*. He gives Grace to some because He is Good, denies it to others because He is Just, but doth injury to none, because all being guilty, He owes it to none. Grace in its being and activity entirely depends upon Him. As the drowsie Sap is drawn forth into flourishing and fruitfulness by the approaches of the Sun, so *habitual* Grace is drawn forth into *act* by the presence and influences of the Sun of Righteousness. *Without me*, our Saviour tells his Disciples, *ye can do nothing*. *I have laboured more abundantly than they all*,
 Faith

saith the Apostle, yet not I, but the Grace of God in 1 Cor. II. 10 me. The operations of Grace are ours, but the Power that enables us is from God. Our preservation from Evil, and perseverance in Good, is a most free unmerited Favour, the effect of his renewed Grace in the course of our Lives. Without his special assistance, we should every hour forsake Him, and provoke Him to forsake us. As the Iron cannot ascend or hang in the Air longer than the virtue of the Loadstone draws it; So our Affections cannot ascend to those glorious things that are above, without the continually attracting Power of Grace. 'Tis by humble Prayer wherein we acknowledg our wants and unworthiness, and declare our dependence upon the Divine Mercy and Power, that we obtain Grace. Now from these Reasons the Gospel commands Humility, in our demeanor towards God and Men. And if we seriously consider them, how can any *crevice* be opened in the heart for the least breath of Pride to enter? How can a poor diseased wretch that hath neither Money, nor can by any industry procure nourishment, or Physick for his deadly Diseases, and receives from a merciful person not only Food, but Sovereign Medicines brought from another World (for such is the Divine Grace sent to us from Heaven) without his desert, or possibility of *retribution*, be proud towards his Benefactor? How can he that only lives upon Alms, boast that he is rich? How can a Creature be proud of the Gifts of God, which it cannot possess without Humility, and without acknowledging that they are derived from Mercy? If we had continued in our Integrity, the praise of all had been entirely due to God; For our Faculties and the excellent dispositions

tions that fitted them for action, were bestowed upon us freely by Him, and depended upon his Grace in their exercise. But there is now greater reason to attribute the Glory of all our goodness solely to him: for He revives our dead Souls by the infusion of Grace, without which we are *to every good work reprobate*. Since all our Spiritual Abilities are Graces, the more we have received the more we are obliged, and therefore should be more humble and thankful to the Author of them. And in comparing our selves with others, the Gospel forbids all proud reflections upon our selves as dignified above them, *For who maketh thee to differ from another? And what hast thou that thou didst not receive? And if thou didst receive it, why dost thou glory, as if thou hadst not received it?* If God discern one from another by special gifts, the Man hath nothing of his own that makes him excellent. Although inherent Graces command a respect from others to the Person in whom they shine, yet he that possesses them ought rather to consider himself in those qualities that are natural, and make him like the worst, than in those that are divine, proceeding from the *sole* Favour of God, and that exalt him above them.

Add further, that God hath ordained in the Gospel Repentance, and Faith, which are humbling Graces, to be the conditions of our obtaining Pardon. By Repentance we acknowledge that if we are condemned, 'tis just severity, and if we are Saved 'tis rich Mercy. And Faith absolutely excludes boasting. For it supposes the Creature guilty, and receives Pardon from the Sovereign Grace of God, upon the account of our Crucified Redeemer. The benefit, and the manner of our receiving it was typified

Rom. 3. 27.
Rom. 4.

pified in the miraculous cure of the Israelites by looking up to the Braſen Serpent. For the act of ſeeing is performed by receiving the Images which are derived from the objects: 'tis rather a Paſſion than an Action; that it might appear that the healing Virtue was meerly from the Power of God, and the Honor of it intirely his. In ſhort, God had reſpect to the lowlineſs of this Grace, in appointing it to be the qualification of a Juſtified perſon: for the moſt firm reliance on Gods Mercy, is alwayes joyned with the ſtrongeſt renouncing of our own Merits. Briefly, to excite humility in us, the Goſpel tells us, that the Glorious reward is from rich bounty and liberality. *The gift of God is Eternal Life through Jeſus Chriſt our Lord.* As the Election of us to Glory, ſo the actual poſſeſſion of it proceeds from pure Favour. There is no more proportion between all our Services and that High and Eternal felicity; than between the running a few ſteps, and the obtaining an Imperial Crown. Indeed not only Heaven, but all the Graces that are neceſſary to purify and prepare us for it, we receive from undeſerved Mercy. So that God crowns in us not our proper Works, but his own proper Gifts. Rom. 6. 23.

2. The Goſpel ſtrictly commands Self-denial, when the Honor of God and Religion is concern'd. Jeſus tells his Diſciples, *If any Man will come after me, let him deny himſelf, and take up his Croſs and follow me.* Life and all the endearments of it, Eſtates, Honours, Relations, Pleaſures muſt be put under our feet, to take the firſt ſtep with our Redeemer. This is abſolutely neceſſary to the being of a Chriſtian. In the preparation of his mind and the reſolution of his will, he muſt live a Martyr, and whenſo-
ever.

ever his duty requires, he must break all the *Retinacula Vita*, the voluntary bands that fasten us to the World, and die a Martyr, rather than suffer a divorce to be made between his Heart and Christ. Whatsoever is most esteem'd and lov'd in the world, must be parted with as a snare, if it tempts us from our Obedience; or offered up as a Sacrifice, when the Glory of God calls for it. And this command that appears so hard to sense, is most just and reasonable. For God hath by so many titles a right to us, that we ought to make an intire Dedication of our selves and our most valuable interests to him. Our Redeemer infinitely denied himself to save us, and 'tis most just we should in gratitude deny our selves to serve him. Besides, an infinite advantage redounds to us: for our Saviour assures us, that *whosoever will save his life when 'tis inconsistent with the performance of his duty, shall lose it; and whosoever will lose his life for his sake, shall find it.* Now what is more prudent, than of two evils that are propounded to choose the least? that is, Temporal Death, rather than Eternal; and of two goods that are offered to our choice, to prefer the greater, a Life in Heaven, before that on the Earth. Especially if we consider that we must shortly yeeld the present life to the infirmities of Nature, and 'tis the richest traffick to exchange that which is frail and mortal, for that which remains in its perfection for ever.

3. The Gospel enjoyns Universal Love among
 Rom. 13. 14 Men. This is *that fire which Christ came to kindle upon the Earth*; 'tis the abridgment of all Christian perfection, the fulfilling of the Divine Law, for all the particular Precepts are in substance, Love. He that loves his Neighbor will have a tender regard to
 his

his Life, Honour and Estate, which is the sum of the second Table. The extent of our Love must be to all that partake of the same common nature. The universal consanguinity between Men should make us regard them as our allies. Every Man that wants our help is our Neighbour. *Do good to all*, is the command of the Apostle. For the quality of our Love it *must be unfeigned without dissimulation*. The Image of it in Words without real Effects, provokes the Divine displeasure: for as all falshood is odious to the God of Truth, so especially the counterfeiting of Charity, that is the impression of his Spirit, and the seal of his Kingdom. A sincere pure affection, that rejoyces at the good, andresents the evils of others as our own, and expresses it self in all real Offices, not for our private respects, but their benefit, is required of us. And as to the degree of our Love, we are commanded *above all things to have fervent Charity among our selves*. This principally respects Christians, who are united by so many sacred and amiable bands, as being formed of the same Eternal Seed, Children of the same Heavenly Father, and joynt-Heirs of the same Glorious Inheritance. Christian Charity hath a more noble Principle than the affections of nature, for it proceeds from the Love of God shed abroad in Believers, to make them one Heart and one Soul, and a more Divine pattern, which is the Example of Christ; Who hath by his Sufferings restored us to the Favour of God, that we should Love one another, as He hath Loved us. This Duty is most strictly injoynd, for without Love, Angelical Eloquence is but an empty noise, and all other Virtues have but a false lustre; Prophecie, Faith, Knowledge, Miracles, the highest outward

Luk. 10. 36.

Gal. 6. 10.

1 Pet. 1. 22.

Rom. 12. 9.

1 Pet. 4. 8.

*Tot tanta
Christiani no-
minis charisfi-
ma vincula.*
August.

1 Cor. 13.

ward Acts of Charity or Self-denial, the giving our Estates to the Poor, or Bodies to Martyrdom, are neither pleasing to God, nor profitable to him that does them.

Besides, That special branch of Love, the forgiving of Injuries, is the peculiar Precept of our Saviour. For the whole World consents to the returning evil for evil. The vicious Love of our selves makes us very sensible, and according to our preverse judgments to revenge an injury, seems as just as to requite a benefit. From hence revenge is the most Rebellious and Obstinate Passion. An Offence remains as a thorn in the mind, that inflames and torments it, till 'tis appeased by a vindication. 'Tis more difficult to *overcome the Spirit then to gain a Battel*. We are apt to revolve in our thoughts injuries that have been done to us, and after a long distance of time the memory represents them as fresh as at the first. Now the Gospel commands a hearty and intire forgiveness of injuries, though repeated never so often *to seventy seven times*. We must not only quench the Fire of Anger, but kindle the Fire of Love towards our greatest Enemies. *I say unto you, Love your Enemies, Bless them that Curse you, do good to them that hate you, Pray for them which despitefully use you, and Persecute you.* This is urged from the consideration of *God's forgiving us*, who being infinitely provoked, yet pardons innumerable faults to us, moved only by his Mercy. And how reasonable is it that we should at his command remit a few faults to our Brethren? To extinguish the strong inclination that is in corrupt Nature to revenge, our Saviour hath suspended the Promise of Pardon to us upon our pardoning others. *For if ye forgive men their trespasses, your Heavenly Father will also forgive*

Mat. 5. 44.

Col. 3. 13.

give you. But if ye forgive not their trespasses, neither will your Father forgive your trespasses. He that is cruel to another cannot expect Mercy, but in every Prayer to God indites himself, and virtually pronounces his own Condemnation.

4. The Gospel enjoins Contentment in every state, which is our great Duty and Felicity, mainly influential upon our whole life, to prevent both Sin and Misery. *Be content with such things as you have,* Heb. 3. 5. *for he hath said, I will never leave thee, nor forsake thee.* It forbids all Murmurings against Providence, which is the seed of Rebellion, and all anxious thoughts concerning things future. *Take no thought* Mat. 6. 31. *for to morrow,* we should not anticipate evils, by our apprehensions and fears, they come fast enough; *Sufficient for the day is the evil thereof.* Our corrupt Desires are vast and restless as the Sea, and when contradicted they betray us to Discontent and Disobedience. The Gospel therefore retrenches all inordinate Affections, and vehemently condemns Covetousness, as a Vice not to be *named among Saints* but with abhorrency. It discovers to us most clearly, that temporal things are not the materials of our Happiness. For the Son of God voluntarily denied himself the enjoyment of them. And as the highest Stars are so much distant from an *Eclipse*, as they are above the Shadow of the Earth; so the Soul that in its esteem and desires is above the world, its brightness and joy cannot be darkened or eclipsed by any accidents there. The Gospel forbids all vain Sorrows, as well as vain Pleasures; and distinguishes real Godliness from an appearance, by contentment as its inseparable Character. *Godliness with* 1 Tim. 6. 6. *Content is great gain.* When we are in the saddest

- circumstances, our Saviour commands us to *possess*
- Luk. 24. 19. *our Souls in Patience*, to preserve a calm Constitution of Spirit, which no storms from without can discompose. For this end he assures us that nothing comes to pass without the Knowledge and Efficiency, or at least, Permission of God. *That the Hairs of our Head are numbred, and not one falls to the Earth without his License.* Now the serious belief of a Wise, Just and Powerful Providence that governs all things, hath a mighty efficacy to maintain a constant tranquillity and equal temper in the Soul amidst the confusions of the World. *God works all*
- Ephes. 1. 11. *things according to the counsel of his own will*: and if we could discover the immediate reasons of every Providence, we cannot have more satisfaction then from this General Principle, that is applicable to all, as light to every colour, That what God doth is always best. This resolves all the doubts of the most intangled minds, and rectifies our false judgments. From hence a Believer hath as true content in complying with God's Will, as if God had complied with his, and is reconciled to every condition. Besides, the Gospel assures us. *that all things work together for the good of those that love God.* For their
- Rom. 8. 28. *Spiritual good at present*, by weakening their corruptions: for affliction is a kind of manage, by which the sensual part is exercised and made pliable to the motions of the Spirit: and by increasing their Graces, the unvaluable Treasures of Heaven. If the dearest Objects of our Affections, the most worthy of our Love and Grief are taken away, 'tis for this reason, that God may have our Love himself, in its most full and inflamed degree. And Afflictions are in order to their Everlasting good. Now the certain expectation

pectation of a blessed issue out of all troubles, is to the Heart of a Christian as the putting a Rudder to a Ship, which without it is exposed to the fury of the winds, and in continual dangers, but by its guidance makes use of every Wind to convey it to its Port. Hope produces not only acquiescence, but joy in the sharpest Tribulations. For every true Christian being ordained to a Glorious and Supernatural Blessedness hereafter; all things that befall them here below, as means, are regulated and transformed into the nature of the End to which they carry them. Thus temporal evils are turned into good. *Our light Afflictions which* Rom. 12. 12.
are but for a moment, work for us a far more exceeding weight of Glory. To consider this Life as the passage to another, that is as durable as Eternity, and as blessed as the Enjoyment of God can make it; that the present miseries have a final respect to future Happiness, will change our opinion about them, and render them not only tolerable, but so far eligible as they are instrumental and preparatory for it. If the Bloody as well as the Milky way leads to God's Throne, a Christian willingly walks in it. 2 Cor. 4

In short, A lively Hope, accompanies a Christian to his last expiring breath, till it is consummated in Celestial fruition. So that Death it self, the universal terror of Mankind, is made desirable, as an entrance into Immortality, and the first day of our Triumph. Thus I have considered some particular Precepts of Christ, which are of greatest use for the government of our Hearts and Lives; and the reasons upon which they are grounded, to make them effectual. Now to discover more fully the compleatness of the Evangelical Rule, I will consider it with respect to the Law of *Moses*, and the Philosophy of the Heathens.

CHAP. XVII.

The Perfection of Christ's Laws appears by comparing them with the Precepts of Moses. The Temple-Service was manag'd with Pomp suitable to the disposition of the Jews, and the dispensation of the Law. The Christian Service is Pure and Spiritual. The Levitical Ceremonies and Ornaments are excluded from it, not only as unnecessary, but inconsistent with its Spirituality. The obligation to the Rituals of Moses is abolish'd, to introduce real Righteousness. The Indulgence of Polygamy and Divorce is taken away by Christ, and Marriage restored to its Primitive Purity. He clear'd the Law from the darkening Glosses of the Pharisees. And enforc'd it by new Obligations. The Law of Christ exceeds the Rules which the highest Masters of Morality in the School of Nature ever prescribed. Philosophy is defective as to Piety, and in several things contrary to it. Philosophers delivered unworthy Conceptions of God. Philosophy doth not enjoin the Love of God, which is the first and great Command of the Natural Law. Philosophers lay down the servile Maxime, To comply with the common Idolatry. They arrogated to themselves the praise of their Vertue and Happiness. Philosophy doth not propound the Glory of God for the Supream End of all Humane Actions. Philosophy is defective as to the Duties respecting our selves and others. It allows the first sinful motions of the lower Appetites. The Stoicks renounce the Passions. Philosophy insuffi-

ent

ext to form the Soul to Patience and Content under Afflictions: and to support in the hour of Death. A Reflection upon some immoral Maxims of the several Sects of Philosophers.

THE Perfection of the Laws of Christ will further appear by comparing them with the Precepts of Moses, and with the Rules which the highest Masters of Morality in the School of Nature have prescribed for the directing our lives. The Gospel exceeds the Mosaical Institution;

I. In ordaining a Service that is Pure, Spiritual, and Divine, consisting in the Contemplation, Love and Praises of God, such as the holy Angels perform above. The Temple-Service was managed with Pomp and external Magnificence, suitable to the disposition of that People, and the dispensation of the Law. The Church was then in its *Infant-state*, as St. Paul expresses it; and that Age is more wrought on by Sense than Reason: For such is the subordination of our Faculties, that the *vegetative* first acts, then the *sensitive*, then the *rational*, as the *organs* appointed for its use acquire perfection. The knowledge of the *Jews* was obscure and imperfect, and the *external* part of their Religion was ordered in such a manner, that the senses were much affected. Their Lights, Perfumes, Musick and Sacrifices were the proper entertainment of their *external* Faculties. Besides, being encompassed with Nations whose Service to their Idols was full of Ceremonies, to render the temptation ineffectual, and take off from the efficacy of those allurments which might seduce them to the imitation of Idolatry, God ordained his Service to be performed with



great

great splendor. Add further, the Dispensation of the Law was *typical* and *mysterious*, representing by visible *material* objects, and their power to ravish the Senses, Spiritual things, and their efficacy to work upon the Soul. But our Redeemer hath rent the Vail, and brought forth Heavenly things into a full Day, and the clearest Evidence. Whereas *Moses* was very exact in describing the numerous Ceremonies of the *Jewish* Religion, the quality of their Sacrifices, the Place, the Persons by whom they must be prepared and presented to the Lord: We are now commanded to draw near to God with *cleansed hands and purified hearts*, and that *Men Pray every where, lifting up holy hands; without wrath and doubting*. Every place is a Temple, and every Christian a Priest, to offer up Spiritual Incense to God: The most of the *Levitical* Ceremonies and Ornaments are excluded from the *Christian* Service, not only as unnecessary, but inconsistent with its Spiritualness: As Paint, they corrupt the native beauty of Religion. The Apostle tells us, that *humane* Eloquence was not used in the first preaching of the Gospel, lest it should render the truth of it uncertain, and rob the Cross of Christ of its Glory in converting the World: for men would be apt to imagine that 'twas not the *supernatural* vertue of the Doctrine, and the efficacy of its Reasons, but the artifice of Orators that overcame the spirits of Men: So if the Service of the Gospel were made so pompous, the Worshipers would be inclin'd to believe, that the *external* part was the most principal, and to content themselves in that, without the aims and affections of the Soul, which are the life of all our Services. Besides, upon another account so great Pomp in Religion was apter

to quench than enflame Devotion: For we are so compounded of Flesh and Spirit, that when the *corporeal* Faculties are vehemently affected with their *objects*, 'tis very hard for the Spiritual to act with equal vigour; there being such commerce between the fancy and the outward Senses, that they are never exercised in the reception of their objects, but the Imagination is drawn that way, and cannot present to the mind distinctly and with the calmness that is requisite, those things on which our thoughts should be fixt. But when those diverting objects are removed, the Soul directly ascends to God, and looks on him as the Searcher and Judge of the Heart; and worships him proportionally to his perfections. That this was the design of Christ, appears particularly in the Institution of the Sacraments, which he ordained in a merciful condescension to our present state: for there is a natural desire in us to have pledges of things promis'd; therefore he was pleased to add to the Declaration of his Will in the Gospel, the Sacraments as confirming seals of his Love; by which the application of his Benefits is more special, and the representation more lively, than that which is merely by the Word. But they are few in number, only Baptism and the Lords Supper, simple in their nature, and easy in their signification, most fit to relieve our infirmity, and to raise our Souls to Heavenly things. Briefly, the Service of the Gospel is answerable to the excellent light of knowledge shed abroad in the hearts of Christians.

2. Our Redeemer hath abolisht all obligation to the other Rituals of *Moses*, to introduce that real Righteousness which was signified by them. The *carnal Commandments* given to the Jews, are called

Statutes

Ezek. 20. 25. *Statutes that were not good* ; either in respect of their matter, not being perfective of the humane nature, or their effect : for they brought Death to the disobedient, not Life to the Obedient : the most strict observation of them did not make the performers either better, or more happy. But Christians are *dead to these Elements*, that is, perfectly freed from subjection to them. *The Kingdom of God consists not in Meat, and Drink, but Righteousness, and Peace, and Joy in the Holy Ghost* ; for he that in these things serves Christ, is acceptable to God, and approved of Men. We are commanded to *purge out the old leaven of Malice, and Wickedness*, that sowers and swells the mind, and to *keep the feast, with the unleavened bread of sincerity and truth.* We are obliged to be free from the moral imperfections, the vices and passions, which were represented by the natural qualities of those Creatures which were forbidden to the Jews, and to purify the Heart instead of the frequent washings under the Law. But the Gospel frees us from the intolerable yoke of the legal abstinencies, observations, and disciplines, the amusements of low and servile Spirits, wherewith they would compensate their defects in real Holiness, and exchange the substance of Religion for the shadow and colours of it. For this reason the Apostle is severe against those, who would joyn the fringes of *Moses* to the robe of Christ.

3. The indulgence of Polygamy and Divorce that was granted to the Jews, is taken away by Christ, and Marriage restored to the purity of its first Institution. The permission of these was by a political Law, and the effect was temporal Impunity. For God is to be considered not only in the relation of a
 Creator,

Creator and universal Governour, that gave Laws to regulate Conscience, but in a special relation to the Jews as their King. And as in a Civil State a prudent Governour permits a less evil, for the prevention of a greater, without an approbation of it ; So God was pleased in his Wisdom to tolerate those things, in condescension to their carnal and perverse humors, *for the hardness of their Hearts*, lest worse inconveniences should follow : But our Saviour reduces Marriage to the Sanctity of its original, when man was formed according to the Image of God's Holiness. *He that made them at the beginning, made them Male and Female: for this cause shall a Man leave Father and Mother, and cleave to his Wife, and they twain shall be one flesh. What therefore God hath joyned together, let no Man put asunder.* From the unity of the Person, that one Male was made and one Female, it follows that the super-inducing of another into the Marriage-bed is against the first Institution. And the Union that is between them not being only civil in a consent of wills, but natural by the joyning of two bodies, something natural must intervene to dissolve it, *viz.* the Adultery of one party. Excepting that case, our Saviour severely forbids the putting the Wife away.

Mal. 2.14,

15.

Mat.19.8.

Mat.19.4,5,

6.

4. Our Redeemer hath improved the obligations of the moral Law, by a clearer discovery of the purity and extent of its precepts, and by peculiar and powerful Enforcements. In his Sermon on the Mount he clears it from the darkning glosses of the *Phaisees*, who observed the letter of the Law, but not the designe of the Lawgiver. He declares that not only the gross act, but all things of the same alliance are forbidden; not only Murder, but rash Anger, and vili-

fying words, which wound the Reputation. Not only actual pollution, but the impurity of the Eye, and the staining of the Soul with unclean thoughts, are all comprised in the prohibition. He informs them that every Man in calamity is their Neighbour, and to be relieved, and commands them to love their deadliest enemies. Briefly, He tells the multitude, *that unless their Righteousness exceed the Righteousness of the Scribes and Pharisees*, that is, the utmost that they thought themselves obliged to, *they should not enter into the Kingdom of Heaven*. Besides, our Saviour hath superadded special Enforcements to his Precepts. The Arguments to perswade Christians to be universally Holy, from Christs Redeeming them for that great end, was not known either in the Oeconomy of Nature, or the Law: For before our lapsed state there was no need of a Redeemer, and he was not revealed during the Legal Dispensation. His Death was only shadowed forth in Types, and foretold in such a manner, as was obscure to the Jews. The Gospel urges new reasons to increase our aversion from sin, which neither *Adam* nor *Moses* were acquainted with. So the Apostle dehorts Christians from uncleanness, because their bodies

Mat. 5.

1 Cor. 6. 19,
20.

Heb. 10. 19.

are *Members of Christ, and Temples of the Holy-Ghost*, and therefore should be inviolably consecrated to purity. If the Utensils of the Temple were so sacred, that the employing them to a common use, was revenged in a miraculous manner; How much sorer punishment shall be inflicted on those who defile themselves, after they were *sanctified by the Blood of the Covenant*. The Gospel also recommends to us Love to one another, in imitation of that admirable Love which Christ exprest to us, and commands the highest Obedience

Obedience, even unto death when God requires it, in conformity to our Redeemers Sufferings. These and many other Motives are derived from a pure vein of Christianity, and exalt the *Moral* Law to a higher pitch, as to its Obligation upon men, than in its first delivery by *Moses*.

2. The Laws of Christ exceed the Rules which the best Masters of *Morality* in the School of Nature have prescribed for the Government of our Lives. 'Tis true, there are remaining Principles of the *Moral* Law in the heart of Man; Some warm sparks are still left which the Philosophers laboured to enliven and cherish. Many excellent Precepts of *Morality* they delivered, either to calm the Affections, and lay the storms in our Breasts, whereby the most men are guilty and miserable, or to regulate the *civil* Conversation with others. And since the coming of Christ, *Promethæus*-like, they brought their dead Torches to the Sun, and stole some light from the *Scriptures*. Yet upon searching we shall easily discover, that notwithstanding all their boasts, to purge the Soul from its defilements, contracted by its union with the Body, and to restore it to its primitive Perfection, *They became vain in their thoughts, and their foolish heart was darkened.* Although the vulgar Heathens thought them to be guides in the safe way, yet they were Companions with them in their wanderings; And Truth instructs us, that *When the blind lead the blind, both fall into the ditch.* I will briefly shew that their *Morals* are defective, and mixt with false Rules: only premising three things. 1. That I shall not insist on their Ignorance of our Redeemer, and their Infidelity in respect of those *Evangelical* Mysteries, that are only discover'd

*Recentiores
Platonici vir-
tutes quasdam
posuerunt pur-
gativas sed
spurias; illas
enim è Scrip-
turibus Chris-
tianis suffu-
rati sunt,
namque ejus-
modi virtu-
tum nullus
omnino ante
Christum me-
morat. L. Vives
de Verit. Rel.
Christ.*

Rom. 2. 15.

by Revelation ; for that precisely considered, doth not make them guilty before God : But only take notice of their defects in *natural* Religion, and *moral* Duties, to which *the Law written in the heart* obliges all Mankind.

2. That Vertue is not to be confounded with Vice, although 'tis not assisted by special Grace. Those who performed acts of *Civil* Justice, and Kindness, and Honour, were not guilty as those who violated all the Laws of Nature and Reason. Their *heroic* Actions were praise-worthy among men, and God gave them a *temporal* Reward ; although not being enlivened by Faith, and purified by Love to God, and an holy Intention for his Glory, they were *dead works*, unprofitable as to Salvation.

Συμφώνως
τῇ φύσει ἔχον.
Naturam opti-
mam ducem
sequi. *Stoici*
passim.

3. Their highest Rule, *viz.* To live according to Nature, is imperfect and insufficient. For although Nature in its *original* Purity furnisht us with perfect Instructions, yet in its *corrupt* state 'tis not so enlightened and regular, as to direct us in our universal Duty. 'Tis as possible to find all the Rules of *Architecture* in the ruines of a Building, as to find in the remaining Principles of the natural Law, full and sufficient Directions for the whole Duty of Man, either as to the performing good, or avoiding evil. *The Mind is darkened* and defiled with error, that indisposes it for its office.

Eph. 4. 17,
18.

I will now proceed to shew how insufficient *Philosophy* is to direct us in our Duty to God, our selves, and others.

First, In respect of Piety, which is the chief Duty of the reasonable Creature, *Philosophy* is very defective, nay in many things contrary to it.

1. By delivering unworthy Notions and Conceptions

ceptions of the Deity. Not only the *vulgar* Heathens chang'd the truth of God into a lie, when they measured his Incomprehensible Perfections by the narrow compass of their Imaginations, or when looking on Him through the appearing disorders of the World, they thought Him unjust and cruel ; As the most beautiful Face seems deformed and monstrous in a disturbed stream ; But the most renowned *Philosophers* dishonoured Him by their base apprehensions. For the true Notion of God signifies a Being Infinite, Independent, the universal Creator, who preserves Heaven and Earth, the absolute Director of all Events, that his Providence takes notice of all Actions, that He is a liberal Rewarder of those that seek Him, and a just Revenger of those that violate his Laws : Now all this was contradicted by them. *Some asserted the World to be eternal, others that *Matter* was ; and in that denied Him to be the *first* Cause of all things. Some limited his Being, confining Him to one of the *Poles* of Heaven : Others extended it only to the Amplitude of the World. The † *Epicureans* totally denied his governing Providence, and made Him an idle Spectator of things below. They asserted, That God was contented with his own Majesty and Glory ; That whatever was without Him was neither in his thoughts nor care : as if to be employed in ordering the various accidents of the world, were incompatible with his Blessedness, and He needed their Impiety to relieve Him. Thus by confining his Power, who is Infinite, they denied Him in confessing Him. ¶ Others allowed Him to regard the great affairs of Kingdoms and Nations, to manage Crowns and Scepters ; but to stoop so low as to regard

* *Arist. Plat.*
The Stoicks
imagined that
God and the
World made a
complete *Animal*, of which
He was the
Soul. *Virid.*
Aug. de Civit.
Dei. c. 18.
† *Epicurei nec*
Philosophi in
rebus sanctis,
nec sancti in
Philosophia.
Aug. c. 7. de
vera Rel.
τὸ μακρὸν
ἀσχατον, ἐν
αὐτῷ περὶ μακρὸν
ἔχει, ἐν αὐτῷ
παρεστ.
Irridendum
agere curam
rerum huma-
narum illud
quicquid est
summum.
Anne tam
tristi atque
multiplici mi-
nisterio non
pollui creda-
mus dubite-
musque? *Plin.*
lib. 2. c. 7.
¶ *Autor Lib. de*
Mundo.

Vid. *Epist* 74.

*Adimit Ari-
stoteles Deo id
quod in enti-
bus ratione
præditis est
optimum,
libertatem, &
ex Principe
Mundi facit
Ministrum
Naturæ, cui
in agendo se-
ruiat.
Seneca brings
in Jupiter,
their Supreme
God speaking
to vertuous
men in their
Calamities,
Quia non po-
teram vos istis
subducere, ad-
versus omnia
armavi.*

gard particular things, they judged as unbecoming the Divine Nature, as for the Sun to descend from Heaven to light a Candle for a Servant in the dark. They took the Scepter out of God's hand, and set up a foolish and blind Power, to dispose of all mutable things. *Seneca* himself represents *Fortune* as not discerning the worthy from the unworthy, and scattering its gifts without respect to *Virtue*. Some made Him a Servant to Nature; That he necessarily turn'd the *Spheres*; Others subjected Him to an invincible Destiny, that He could not do what He desired. Thus the wisest of the Heathens dishonoured the Deity by their false imaginations, and instead of representing him with his proper Attributes, drew a picture of themselves. Besides, their impious fancies had a pernicious influence upon the lives of Men: especially the denial of his Providence; for that took away the strongest restraint of corrupt nature, the fear of future Judgment. For humane Laws do not punish secret crimes that are innumerable, nor all open, as those of persons in power, which are most hurtful: Therefore they are a weak instrument to preserve Innocence and Virtue. Only the respect of God to whom every heart is manifest, every action a Testimony, and every great Person a Subject, is of equal force to give check to sin in all, in the darkness of the night, and the light of the day, in the works of the hand, and the thoughts of the heart.

2. Philosophy is very defective as to Piety, in not injoining the Love of God. The first and great Command in the Law of Nature, (the order of the Precepts being according to their dignity) is, *Thou shalt love the Lord with all thy Heart, Soul, and Strength.* 'Tis most reasonable that our Love should first ascend to Him

Him, and in its full vigor : For our Obligations to him are infinite, and all inferior objects are incomparably beneath him. Yet Philosophers speak little or nothing of this, which is the principal part of natural Religion. *Aristotle* who was so clear-sighted in other things, when he discourses of God, is not only affectedly obscure, to conceal his ignorance, as the Fish which troubles the Water for fear of being caught; but 'tis on the occasion of speculative Sciences, as in his *Physics*, when he considers him as the first cause of all the motions in the World; or in his *Metaphysics*, as the supreme Being, the knowledge of whom he saith is most noble in it self, but of no use to Men. But in his *Morals*, where he had reason to consider the Deity as an object most worthy of our Love, Respect, and Obedience in an infinite Degree, he totally omits such a representation of him; although the Love of God is that alone which gives price to all moral Virtues. And from hence it is that Philosophy is so defective as to Rules for the preparing Men for an intimate and delightful Communion with God, which is the effect of Holy and Perfect Love, and the supreme Happiness of the reasonable Nature. If in the *Platonical* Philosophy there are some things directing to it, yet they are but frigidly express'd, and so obscurely, that like Inscriptions in ancient Medals or Marbles which are defac't, they are hardly legible. This is the singular Character of the Gospel; that distinguishes it from all humane Institutions; it represents the infinite amiableness of God, and his goodness to us, to excite our Affections to him in a *Superlative* mannner: it commands us to follow him as dear Children, and presses us to seek for those Dispositions which may qualifie :

us for the enjoyment of him in a way of Friendship and Love.

Xenop. l. i.
memor.

Plato agnovit
unum Deum,
summum Opi-
ficem universi,
sed prater eum
statuit Deos
duplices, Dæ-
monas & He-
roas, quibus
sacræ fieri
jussit. Apul.
Ut nemo fue-
rit habitaturus
furere eos, si
cum pauciori-
bus furerent,
nunc unitatis
patrocinium
insumentium
turba, qua
omnia sapiens
servabit tan-
quam legibus
jussa, non
tanquam Diis
grata. Aug.
lib. 5. c. 10. de
Civitat.

3. The best Philosophers laid down this servile and pernicious *Maxime*, That a wise Man should al-
ways conform to the Religion of his Country. So-
crates who acknowledged one Supreme God, yet (ac-
cording to the counsel of the Oracle that directed all
to Sacrifice according to the Law of the City) he ad-
vised his Friends to comply with the common Idola-
try, and those who did otherwise he branded as su-
perstitious and vain. And his practice was accor-
dingly. For he frequented the Temples, assisted at
their Sacrifices, which he declares before his Judges,
to purge himself from the Crime of which he was
accused. *Seneca* speaking of the Heathen worship,
acknowledges 'twas unreasonable, and only the mul-
titude of fools rendered it excusable, yet he would
have a Philosopher to conform to those customs in
Obedience to the Law, not as pleasing to the God's.
Thus they made Religion a dependance on the State.
They performed the Rites of heathenish Superstiti-
on, that were either filthy, phantastical, or cruel,
such as the Devil the master of those Ceremonies or-
dain'd. They became less than Men by worshipping
the most vile and despicable Creatures, and sunk
themselves by the most execrable Idolatry beneath
the Powers of darkness, to whom they offered Sacri-
fice. Now this Philosophical Principle is the most
palpable violation of the Law of Nature: for that
instructs us that God is the only object of Religion,
and that we are to obey him without exception from
any inferior Power. Here 'twas Conscience to dis-
obey the Law, and a most worthy cause wherein they
should have manifested that generous contempt of
Death

Death they so much boasted of. But they detained the truth in unrighteousness, and although they knew God, they glorified him not as God, but chang'd the Glory of the Incorruptible God, into an Image made like to a corruptible Man, and to Birds, and Beasts, and creeping things. A sin of so provoking a nature, that God gave them up to the vilest lusts, whereby they defiled and debased themselves; Carnal impurity being a just punishment of Spiritual.

Rom. I. 23, 24.

Licet a populo diversis sentirent, Templum haberent communia cum populo. Aug. lib. 4. cont. Jul.

4. They arrogated to themselves the sole praise of their Virtues and Happiness. This impiety is most visible in the writings of the *Stoicks*, the Pharises in Philosophy. They were so far from depending on God for Light and Grace in the conduct of their Lives, & from praying to him to make them vertuous, that they opposed nothing with more pride and contempt. They thought that Wisdom would loose its value and lustre, that nothing were in it worthy of admiration, if it came from above, and depended upon the Grace of another. They acknowledged that the natural Life, that Riches, Honours, and other inferiour things, common to the worst, were the gifts of God; but asserted that Wisdom and Vertue, the special perfection of the Humane Nature, were the effects of their own industry. Impious folly! to believe that we owe the greatest benefits to our selves, and the lesser only to God. Thus they robb'd him of the Honour of his most precious Gifts. So strongly did the poison of the old Serpent, breathed forth in those words, *Ye shall be as God*, that infected the first Man, still work in his Posterity. Were they Angels

Judicium hoc omnium mortalium, fortunam a Deo petendum, a seipso sumendum sapientiam. Cicero.

Hoc in sapientia pretiosum atq; magnificum est, quod non obvenit quod illam quisque sibi debet, quod non ab alio petitur: quid haberes in philosophia, quod suspiceret, si beneficiaria, res esset? Senec. Epist. 9.

Quis quod vir bonus esset gratias Dns egit unquam? at quod dives, quod honoratus, quod in colunus. Cic. l. 3. de nat. Deor.

nemo unquam acceptam Deo retulit: nimirum recte. Propter virtutem enim jure laudamur, & in virtute recte gloriamur, quod non contingeret si id donum a Deo, non a nobis haberemus.

in perfection, yet the proud reflecting on their excellencies would instantly turn them into Devils. And as they boasted of virtue, so of happiness as intirely depending upon themselves. They ascribe to their Wise-man an absolute Empire over all things, they raise him above the Clouds; what ever may disquiet, or disorder, they exempt him from all Passions, and make him ever equal to himself, that he is never surprised with accidents, that 'tis not in the power of pains or troubles to draw a sigh or tear from him, that he despises all that the World can give or take, and is contented with pure and naked Virtue; in short they put the Crown upon his Head, by attributing all to the power of his own Spirit. Thus they contradicted the Rites of Heaven. Their impiety

Deus non vincit sapientem felicitate, etiamsi vincit arate. Senec.

Est aliquid quo Sapiens antecedit Deum, ille nature beneficio, non suo est Sapiens. Magna res est, habere imbecillitatem hominis, & securitatem Dei.

Ferte fortiter, hoc est quo Deum anteceditis, ille extrapatentiam malorum est, vos supra patientiam. Senec.

was so bold that they put no difference between God and their wise person, but this, that God was an immortal Wise-Person, and a wise Man was a mortal God. Nay, that he had this advantage, (since 'tis great art to comprize many things in a little space,) to enjoy as much happiness in an age, as *Jupiter* in his eternity. And which is the highest excess of Pride and Blasphemy, they prefer'd the wretched imperfect virtue and happiness of their Wise-Man, before the Infinite and unchangeable Purity and Felicity of God himself. For God they said is *wise & happy* by the priviledg of his Nature, where as a Philosopher is so by the discourse of Reason, and the choice of his will, notwithstanding the resistance of his Passions, and the difficulties he encounters in the World. Thus to raise themselves above the Throne of God, since the rebellious Angels, none have ever attempted besides the *Stoicks*. 'Tis no wonder, that they were the most early opposers of the Gospel; for

how

how could they acknowledg God in his state of abasement and humility, who exalted their Verutous Man above him in his Majesty and Glory. Yet this is the Sect that was most renowned among the Heathens.

Timeo ne Stoici soli sint Philosophi. Cic.

5. Philosophy is very defective, in not propounding the Glory of God, as the end to which all our actions should finally refer. This should have the first and chief place in that Practical Science: For every Action receiving its specification and value from its End, that which is the Supreme and common to all Actions, must be fixt before we come to the particular and subordinate; and that is the Glory of God. Now the design of Philosophers in their Precepts, was either.

First, To use Vertue as the means to obtain Reputation and Honour in the World. This was evident in their Books and Actions. They were sick of self-love, and did many things to satisfy the Eye. They led their lives as in a Scene, where one person is within, and another is represented without, by an Artificial imitation of what is true. They were swell'd with presumption, having little merit, and a great deal of vanity. Now this respect to the Opinion of others, corrupts the intention, and vitiates the action. 'Tis not sincere Vertue, but a superficial appearance that is regarded. For 'tis sufficient to that purpose, to seem to be vertuous without being so. As a proud person would rather wear counterfeit Pearls that are esteemed right, then right which are esteemed counterfeit. So one that is vain-glorious prefers the reputation of being vertuous, before real Vertue. From hence we may discover that many of their most specious Actions were disguised Sins, their Vertues

Quotus enim quisque Philosophorum invenitur, qui sic ita moratus, ita animo ac vita constitutus ut ratio postulat, quæ disciplinam suam non ostentationem scientiæ, sed legem vitæ putet?

Tota infidelium vita falsa virtus est, etiam in optimis moribus Probo.

Lib. 4. cont.
Jul. c. 3.

were false as their Deities. Upon this account St. Austin condemns the Heroical Actions of the Romans as vicious; *Virtute civili, non vera, sed veri simili, humana gloriæ servierunt.* Pride had a principal part in them.

Epicurus virtutes induxit voluptatis ancillas, ab sit autem ut vera virtutes cuiquam serviant nisi illi, vel propter illum cui dicimus Deus virtutum conditor nos. August. cont. Jul. lib. 4.

Or secondly, The end of Philosophy was to prevent the mischiefs which licentiousness and disorders might bring upon men from without, or to preserve inward peace, by suppressing the turbulent passions arising from Lust, or Rage, that discompose the mind. This was the pretended design of *Epicurus*, to whom Vertue was amiable only as the Instrument of pleasure.

Nec facile inventes multis è militibus unum virtutem pretium qui putet esse sui. Ipse decor recti facti, si premia desint; Non movet & gratiæ paniter esse probum. Ovid de pont.

Stoici virtutem descripserunt seipsa contentam, ab omnibus liberam, & qua sola sibi sit primum: Sed licet a quibusdam tunc vera & honeste putentur esse virtutes, cum

ad seipsas referuntur nec propter aliud expetuntur, etiam tunc inflata ac superbia sunt & ideo non virtutes sed vitia judicanda sunt. Aug. lib. 19, de Civit. c. 25.

Or thirdly, The height of Philosophy was to propound the beauty of Vertue, and its charming Aspect, as the most worthy Motive to draw the Affections. Now supposing that some of the Heathens, (although very few) by discovering the internal beauty of Vertue, had a love to it, and perform'd some things without any private respect, but for the rectitude of the action, and the inward satisfaction that springs from it, yet they were still defective. For Vertue is but a ray of the Deity, and our duty is not compleat, unless it be referred to his Glory, who is the principle and patern of it. In short, the great Creator made Man for himself, and 'tis most just that as his Favour is our sovereign happiness, so his Glory should be our supreme end, without which nothing is regular, and truly beautiful. By these several instances it appears how insufficient Philosophy is to direct us in our principal duty, that respects God.

2. Philosophy was defective in its directions about moral duties that respect our selves or others.

1. Philosophers were not sensible of the first inclinations to sin. They allow the disorder of the sensitive appetite as innocent, till it passes to the supreme part of the Soul, and induces it to deliberate, or resolve upon moral actions. For they were ignorant of that Original and intimate pollution that cleaves to the humane nature ; and because our faculties are natural, they thought the first motions to forbidden objects, that are universal in the best as well as worst, to be the necessity of Nature rather than the effect of Corruption. Accordingly all their Precepts reach no farther than the Counsels of the Heart : But the desires and motions of the lower faculties, though very culpable, are left by them indifferent. So that 'tis evident that many defilements and stains are in their purgative vertues.

2. The *Stoicks* not being able to reconcile the passions with reason, wholly renounced them. Their Philosophy is like the River in *Thrace*,

— *Quod potum saxea reddit* *Ovid. Met.*
Viscera, quod tactis inducit marmora rebus.

For by a fiction of fancy they turn their vertuous Person into a Statue, that feels neither the inclinations of Love, nor aversions of hatred ; that is not toucht with Joy or Sorrow ; that is exempt from Fears and Hopes. The tender and melting affections of nature towards the misery of others, they intirely extinguish as unbecoming perfect Vertue. They attribute Wisdom to none, but whom they rob of Humanity. Now as 'tis the ordinary effect of folly

ly to run into one extreme by avoiding another, so 'tis most visibly here. For the Affections are not like poisonous plants to be eradicated; but as wild, to be cultivated. They were at first set in the fresh soil of Mans nature by the hand of God. And the Scripture describes the Divine perfections, and the actions proceeding from them, by terms borrowed from humane affections, which proves them to be innocent in their own nature. *Plutarch* observes when *Lycurgus* commanded to cut up all the Vines in *Sparta*, to prevent Drunkenness, he should rather have made Fountains by them, to allay the heat of the Wines, and make them beneficial: So true Wisdom prescribes how to moderate and temper the affections, not to destroy them. 'Tis true they are now sinfully inclin'd, yet being removed from Carnal to Spiritual objects, they are excellently serviceable. As Reason is to guide the Affections, so they are to excite Reason, whose operations would be languid without them. The natures that are purely spiritual, as the Angels, have an understanding so clear, as suddenly to discover in objects their qualiteis, and to feel their efficacy; but Man is compounded of two natures, and the matter of his body obscures the light of his mind, that he cannot make such a full discovery of good or evil at the first view, as may be requisite to quicken his pursuit of the one, and flight from the other: Now the Affections awaken the vigour of the Mind, to make an earnest application to its object. They are as the Winds which although sometimes tempestuous, yet are necessary to convey the Ship to the Port. So that 'tis contumelious to the Creator, and injurious to the humane nature, to take them away as abso-

absolutely vicious. The Lord Jesus who was pure and perfect, exprest all humane affections according to the quality of the objects presented to him. And his Law requires us not to mortifie, but to purify, consecrate, and employ them for spiritual and honourable uses.

4. Philosophy is ineffectual by all its Rules to form the Soul to true Patience and Contentment under sufferings. Now considering the variety and greatness of the changes, and calamitys to which the present life is obnoxious, there is no Vertue more necessary. And if we look into the World before Christianity had reform'd the thoughts and language of Men, we shall discover their miserable errors upon the account of the seeming confusion in humane affairs, the unequal distribution of temporal good and evils here below. If the Heathens saw Injustice triumph over Innocence; and crimes worthy of the severest punishment, crown'd with Prosperity; if a young man dyed who in their esteem deserved to live for ever, and a vicious person lived an age, who was unworthy to be born, they complained that the World was not governed according to Righteousness: but rash fortune or blind fate ruled all. As the *Pharisee* in the Gospel, seeing the Woman that had been a notorious sinner so kindly received by Christ, said within himself, *If this Man were a Prophet, he would know who it is that touches him.* So they concluded, if there were a Providence, that did see and take care of sublunary things, that did not only permit, but dispose of all affairs, it would make a visible distinction between the Vertuous and the Wicked.

'Tis true, God did not to leave the Gentiles without

out a witness of himself; for sometimes the reasons of his Providence in the great changes of the World were so conspicuous, that they might discover an eye in the Scepter, that his Government was managed with infinite Wisdom. Other Providences were veil'd and mysterious, and the sight of those that were clear should have induc'd them to believe the Justice and Wisdom of those they could not comprehend. As *Socrates* having read a Book of *Heraclitus* a great Philosopher, but studiously obscure, and his Judgment being demanded concerning it, reply'd, that what he understood was very rational, and he thought what he did not understand was so. But they did not wisely consider things. The present sense of troubles tempted them, either to deny Providence, or accuse it. Every day some unhappy wretch or other reproacht their Gods for the disasters he suffered. Now the end of Philosophy was to redress these evils, to make an afflicted to be a contented state. The Philosophers speak much of the Power of their Precepts to establish the Soul in the instability of worldly things, to put it into an impregnable fortress, by its situation above the most terrible accidents. They boasted in a Poetical bravery, of their Victories over Fortune, that they despised its flattery in a calm, and its fury in a storm, and in every place erect Trophies to Vertue triumphing over it. These are great words, and sound high, but are empty of substance and reality. Upon tryal we shall find that all their Armour though polish'd and shining, yet is not of proof against sharp Afflictions. The Arguments they used for comfort are taken,

I. From necessity; that we are born to Sufferings, the Laws of humanity, which are unchangeable, subject

*Vid. Diog.
Laert.*

*Tully himself
was guilty of
this impiety:
Quando neque
Du quos tu
castissime colu-
isti, neque ho-
mines quos ego
servavi semper
nobis gratiam
retulerunt.
Tull 4 Epiſt.
ad Uxor.*

*Pati necesse est
multa mortalem mala.
Nævius.*

ject us to them. But this consideration is not only ineffectual to cause true contentment, but produces the contrary effect. As the strength of *Egypt* is described to be like a reed that will pierce the hand instead of supporting it. For our desires after freedom from miseries are inviolable: so that every evil the more fatal and inevitable 'tis, the more it afflicts us. If there be no way of escape, the Spirit is overcome by impatience, or despair.

2. From reflexion upon the miseries that befall others. But this kind of consolation is vicious in its cause, proceeding from secret envy and uncharitableness. There is little difference between him that regards anothers misery to lessen his own, and those who take pleasure in other afflictions. And it administers no real comfort; If a thousand drink of the waters of *Marah*, they are not less bitter.

3. Others sought for ease under sufferings by remembering the pleasures that were formerly enjoyed. But this inflames rather than allays the Distemper. For as things are more clearly known, so more sensibly felt by comparison; He that is tormented with the Gout, cannot relieve his misery, by remembering the pleasant Wine he drank before his fit.

4. The *Stoicks* Universal Cure of afflictions was, to change their opinion of them, and esteem them not real evils. Thus *Posidonius* (so much commended by *Tully*) who for many years was under torturing Diseases and survived a continual Death; being visited by *Pompey* at *Rhodes*, he entertained him with a Philosophical Discourse, and when his pains were most acute, he said, *Nihil agis dolor, quanquam sis molestus, nunquam te esse confitebor malum*: In vain dost

Nullam tam miseram nominabis demum, qua non inveniat in misero solatium. Malevoli solatiis gentis turba miserorum?
Senec.

Tully speaks to the Epicureans, *Sed vobis voluptatum perceptarum recordatio beatam vitam facit, & quidem corpore perceptarum.*
Tusc.

Opinio est qua nos cruciat, & tanti quodque malum est, quanti taxavimus. Circumspecte ista que nos agunt in insaniam, que cum plurimis lacrymis amittimus, scimus non datum in his molestum esse, sed opinione datum.
Senec.

thou assault me pain ; though thou art troublesome, thou shalt never force me to confess thou art evil. But the folly of this boasting is visible: for though he might appear with a chearful countenance in the Paroxysm of his Disease to commend his Philosophy, like a Mountebank that swallows poison to put off his Druggs, yet the reality of his grief was evident: his Sense was overcome, though his Tongue remained a Stoick. If words could charm the Sense not to feel pains, or compose the mind not to resent afflictions, 'twere material to give molifying Titles to them. But since 'tis not Fancy that makes them stinging, but their contrariety to Nature, 'tis no relief to represent them otherwise than they are.

*Levius fit
patientia,
quicquid
corrigen sit
nefas. Horat.*

5. Others compos'd themselves by considering the benefit of patience. Discontent puts an edge on troubles ; to kick against the pricks exasperates the pain, to be restless and turmoiling increases the Fever. But this is not properly a consolation ; for although a calm and quiet submission prevents those new degrees of trouble, which by fretting and vexing we bring upon our selves, yet it doth not remove the evil, which may be very afflicting and grievous in its own nature ; so that without other considerations to support the mind, it will sink under it. And as these, so many other Arguments they used to fortifie the Spirit against Sufferings, are like a hedge which at a distance seems to be a safe retreat from Gunshot, but those who retire to it, find it a weak Defence. This appears by the carriage of the best instructed Heathens, in their calamities, *Professing themselves to be wise* in their Speculations, *they became fools* in practice, and were confounded with all their Philosophy, when they should have made use
of

of it. Some kill'd themselves for the apprehension of sufferings; their death was not the effect of courage but cowardise; the remedy of their fear. Others, impatient of disappointment in their great designs, refused to live. I will instance in two of the most eminent among them, *Cato* and *Brutus*, they were both Philosophers of the manly sect; and Vertue never appeared with a brighter lustre among the Heathens, than when joyned with a *Stoical* resolution. And they were not imperfect Proficients, but Masters in Philosophy. *Seneca* employs all the ornaments of his Eloquence to make *Cato's* Elogy: He represents him as the consummate exemplar of Wisdom, as one that realized the sublime Idea of Virtue described in their Writings. And *Brutus* was esteemed equal to *Cato*. Yet these with all the power of their Philosophy were not able to bear the shock of Adversity. Like raw Fencers, one thrust put them into such disorder, that they forgot all their instructions in the place of trial. For being unsuccessful in their endeavours to restore its liberty, overcome with discontent and despair, they laid violent hands upon themselves. *Cato* being prevented in his first attempt, afterwards tore open his Wounds with fierceness and rage. And *Brutus* ready to plunge the Sword into his Breast, complained that Vertue was but a vain name, so insufficient are the best Precepts of meer natural Reason to relieve us in distress. As Torrents that are dried up in the heat of Summer when there is the most need of them, so all comforts fail in extremity, that are not derived from the Fountain of Life.

I will only add how ineffectual Philosophy is to support us in a dying hour. The fear of Death is a Passi-

on so strong that by it Men are kept in bondage all their days. 'Tis an Enemy that threatens none whom it doth not strike, and there is none but it threatens. Certainly that *Spectre* which †*Cæsar* had not courage to look in the face is very affrighting. *Alexander* himself that so often despised it in the Field; when passion that transported him, cast a Vail over his Eyes, yet when he was struck with a mortal Disease in *Babylon*, and had Death in his view, * his Palace was filled with Priests and Diviners, and no superstition was so sottish, but he used to preserve himself. And although the Philosophers seem'd to condemn Death, yet the great preparations they made to encounter it, argue a secret fear in their Breasts. *Maxi* 7 Discourses, Reasonings, and Arguments are employed to sweeten that cruel necessity of it, but they are all ineffectual.

† *Et pridie quā occideretur, in sermone nato super cænam, apud M. Lepidum, quisnam esset finis vitæ c' modissimus, repentinum inopinatumque prætulærat.*

Suet.

* *Vid. Plutarch*

*Philosophy is defined by Plato, *maximè* Seneca 78.*

Stultum est timere, quod vitare non possis. Labor. In illis qui morbo finiuntur, magnum ex ipsa necessitate solatium est.

Plin.

Moriar; hoc dicis, desinam agrotari posse, desinam alligari posse, desinam mori posse. Senec.

1. That 'tis the condition of our nature: to be a Man and immortal are inconsistent. But this consolation afflicts to extremity. If there were any means to escape, the soul might take courage. He is doubly miserable, whose misery is without remedy.

2. That it puts a period to all temporal evils. But as this is of no force with those who are prosperous, and never felt those miseries which make Life intolerable, so it cannot rationally relieve any that have not good hopes of felicity after death. The Heathens discovered not the sting of Death, as 'tis the wages of sin, and consigns the guilty to eternal Death; so that they built upon a false foundation, as if it were the cure of all evils.

3. They encouraged themselves from their ignorance of the consequences of death, whether it on-

ly

ly changed their place, or extinguish'd their persons. *Socrates* who dyed with a seeming indifference, gave this account of it ; That he did not know whether death was good or evil. But this is not fortitude, but folly : as *Aristotle* observes, That a readiness to encounter dangers arising from ignorance, is not true valour but a brutish boldness. What madness is it then for one that enters upon an eternal state, not knowing whether it shall be Happy or Miserable, to be unaffected with that dreadful uncertainty ?

Nam si supremus illis dies non extinctionem, sed commutationem affert loci, quid optabile? sin autem perimur, ac sciet omnino, quid melius quam in mediis vitæ laboribus obdormiscere?

But now the Gospel furnishes us with real remedies against all the evils of our present state. 'Tis the true Paradise wherein the Tree of Life is planted, whose *Leaves are for the healing of the Nations*. We are assured that God disposes all things with the Wisdom and Love of a Father, and that his Providence is most admirable, and worthy of praise in those things, wherein they who are only led by sense, doubt whether it be at all. For as 'tis the first point of prudence to keep off evils, so the second and more excellent is, to make them beneficial. Christians are more than Conquerours through Christ that loves them. They are always in an ascendent State ; and believing, rejoyce with an unspeakable and glorified Joy. Death it self is not only disarmed, but made subservient to their everlasting good. Briefly, Christian Patience endures all things, as well as Charity, because it expects a blessed issue. It draws from present miseries the assurance of future Happinss. A Believer while he possesses nothing but the Cross, sees by Faith the Crown of the Eternal Kingdom hanging over his head ; and the lively hope of it makes him not only patient, but thankful and joyful. This sweetens the loss of all temporal goods and the
presence

presence of all temporal evils. *St. Paul* in his Chains was infinitely more contented than *Cæsar* or *Seneca*, than all the Princes and Philosophers in the World.

*Cynicorum
natio tota
ejicienda est.
Est enim in-
imica vere-
cundie, sine
qua nihil
rectum esse
potest, nihil
honestum.*

Cicer.

*Et qui nec
Cynicos, nec
Stoica dog-
mata legit,
A Cynicis
tunicâ di-
flamia. Juve-
nal.*

*Ἐξ αἰσχρῆς
ἐυλογος.*

*Injuriosum
est rapto vi-
vere, at con-
tra pulcher-
rimum rapto
mori.*

*Aspice Marc.
Catonem, su-
cro illo pectori
purissimas ma-
nus admove-
rem, & vulne-
ra parum de-
missa laxan-
tem. Senec.*

I will conclude this Argument by a short reflection on the immoral maxims of several Sects of Philosophers. The *Cynicks* assert that all natural actions may be done in the face of the Sun; that 'tis worthy of a Philosopher, to do those things in the presence of all, which would make impudence it self to blush. A maxime contrary to all the rules of decency, and corruptive of good manners. For as the despising of Vertue, produces the slighting of reputation: So the contempt of reputation causes the neglect of Vertue. Yet the *Stoicks* with all their gravity were not far from this advice. Besides, among other unreasonable Paradoxes, they assert all sins are equal; that the killing a Bird is of the same guilt with the murdering a Parent: a Principle that breaks the restraints of fear, and shame, and opens a passage to all licentiousness. They commended Self-Murder in several cases; which unnatural fury is culpable in many respects, of rebellion against God, injustice to others, and cruelty to ones self. *Zeno* the founder of that Sect practised his own Doctrine. For falling to the ground, he interpreted it to be a Summons to appear in another World, and strangled himself. *Aristotle* allows the appetite of revenging injuries, to be as natural as the inclination to gratitude, judging according to the common rule that one contrary is the measure of another. Nay he condemns the putting up an injury as degenerate and servile. He makes indignation at the prosperity of unworthy Men a Vertue, (and to prove it, tells us the *Grecians* attributed it to their Gods

as a passion becoming the excellency of their natures.)

But if we consider the Supreme Disposer of all things may do what he pleases with his own, that he is infinitely Wise, and in the next World will dispense Eternal recompences; there is not the least cause of irritation for that seeming disorder. He also allows pride to be a noble temper that proceeds from a sublime Spirit. He represents his *Hero* by this among other characters, that he is displeased with those who mention to him the benefits he hath received, which make him inferiour to those that gave them; as if humility and gratitude, were qualities contrary to magnanimity. He condemns Envy (as a vice) that would bring down others to our meanness, but commends Emulation, which urges to ascend to the height of them that are above us. But this is no real Vertue, for it doth not excite us by the worth of moral good, but from the vain desire of equality, or preheminance. And *Plato* himself, though stiled Divine, yet delivers many things that are destructive of moral honesty. He dissolves the most sacred band of humane society, ordaining in his Common-wealth a Community of Wives. He allows an honest man to lie in some occasions; where-

as the rule is Eternal, *We must not do evil, that good may come thereby.* In short, a considering Eye will discover many spots, as well as beauties in their most admired institutions. They commend those things as Virtues which are Vices, and leave out those Vertues which are necessary for the perfection of our nature, and the Vertues they commend, are defective in those qualities that are requisite to make them sincere. If Philosophy were Incarnate, and had expressed the Purity and Efficacy of all its Precepts in

real.

Vide Lib. 4.

Ethic.

Si eos insti-
ciamus ut
Pagani, Chri-
stianè scrip-
serunt; si ut
Christiani,
Paganice,
Erasmus.

real actions, yet it had abundantly fallen short of that Supernatural, Angelical, Divine Holiness which the Gospel requires. Till the Wisdom of God remov'd his Chair from Heaven to Earth to instruct the World, not only the depravation of the lower faculties, but the darkness of the humane understanding, hindred Men from performing their universal duty. The Gospel alone brings light to the Mind, Peace to the Conscience, Purity to the Affections, and rectitude to the Life.

CHAP.

CHAP. XVIII.

Examples have a special Efficacy above Precepts to form us to Holiness. The Example of Christ is most proper to that end, being absolutely perfect, and accommodate to our present state. Some Vertues are necessary to our condition as Creatures, or to our condition in the world, of which the Deity is incapable; and these eminently appear in the Life of Christ. They are Humility, Obedience, and Love in suffering for us. His Life contains all our Duties, or Motives to perform them. Jesus Christ purchased the Spirit of Holiness by his sufferings, and confers it since his Exaltation. The Sanctifying Spirit is the only Concomitant of Evangelical Mercy. The Declaration of the Law on Mount Sinai was not accompanied with the renewing Efficacy of the Spirit, nor the natural Discovery of the Divine Goodness in the Works of Creation & Providence. The lower Operations of the Spirit were only in the Heathens. The Philosophical change differs from the Spiritual and Divine. Socrates and Seneca consider'd. Our Saviour presents the strongest Inducements to persuade us to be holy. They are proper to work upon Fear, Hope, and Love. The greatness of those Objects, and their Truth are clearly manifested in the Gospel.

THE Second Means by which our Redeemer restores us to Holiness, is by exhibiting a compleat Pattern of it in his Life upon Earth. For the

discovery how influential this is upon us, we must consider, That in all the most noble works, the principal Cause is an exact Idea in the mind of the Agent; and Examples are the same. He that desires to excel in Painting, or Sculpture, must view the most accomplisht Pieces of those Arts. Thus in Morality, the consideration of Eminent Actions performed by others, is of admirable efficacy to raise us to perfection. That Examples have a peculiar Power above the naked Precept to dispose us to the practice of Holiness, appears by considering;

1. That they most clearly express to us the Nature of our Duties in their Subjects and sensible Effects. General Precepts form abstract Idea's of Vertue, but in Examples Vertues are made visible in all their Circumstances.

*Contumacia
redargui non
potest sine ex-
emple. Nam
habere non
possunt qua
docent firmi-
tatem, nisi ea
prior feceris.
Quia natura
hominum pro-
clivis in vi-
tia, videri
vult non mo-
do cum ve-
nia, sed et-
iam cum rati-
one peccare.
Lact. de
ver. Sap.*

2. Precepts instruct us what things are our Duty, but Examples assure us that they are possible. They resemble a clear Stream wherein we may not only discover our Spots, but wash them off. When we see Men like our selves, who are united to frail flesh, and in the same condition with us, to command their Passions, to overcome the most glorious and glittering Temptations, we are encouraged in our Spiritual Warfare.

3. Examples by a secret and lively incentive urge us to imitation. The Romans kept in their houses the Pictures of their Progenitours to heighten their Spirits, and provoke them to follow the Presidents set before them. We are toucht in another manner by the visible practice of Saints, which reproaches our defects and obliges us to the same Care and Zeal, than by Laws though holy and good. Now the Example of Christ is most proper to form us to Ho-

liness,

liness, it being absolutely perfect, and accommodate to our present state.

1. 'Tis absolutely perfect. There is no example of a meer man, that is to be followed without limitation. *Be ye followers of me as I am of Christ*, saith the great Apostle. Nay, if we would unite the Excellencies of all good Men into one, yet we might not securely follow him in all things: for his remaining defects might be so disguised by the Vertues to which they are joyned, that we should err in our imitation. But the Life of Christ was as the purest Gold, without any allay of baser metal. His conversation was a living Law. *He did no sin, neither was any guile found in his mouth. He was holy, harmless, undefiled, separate from sinners.* He united the efficacy of example with the direction of Precepts; his actions always answered his words. Christianity, the purest Institution in the World, is only a conformity to his pattern. The universal command of the Gospel, that comprises all our duties is, *to walk as Christ walked.* Heb. 7.26.

2. His Example is most accommodate to our present State. There must be some proportion between the model and copy that is to be drawn by it. Now the Divine Nature is the Supreme Rule of Moral Perfections. We are commanded to be Holy, *as God is Holy.* But such is the obscurity of our Minds, and the weakness of our Natures, that the Pattern was too high and Glorious to be express'd by us. We had not strength to Ascend to Him, but He had goodness to Descend to us: and in this present state to set before us a Pattern more fitted to our capacity. Although Light is the proper object of sight; yet that immense Light which the Sun hath in the Meri-

dian is invisible to our sight ; we more easily discover the reflexion of it in some opacous Body : So the Divine Attributes are sweeten'd in the Son of God Incarnate, and being united with the Graces proper for the Humane Nature, are more perceptible to our minds, and more imitable by us. This was one great design of his coming into the World, to set before us in doing and suffering, not a meer Spectacle for our wonder, but a Copy to be transcribed in our Hearts and Lives. He therefore chose such a tenor of life as every one might imitate. His Supreme Vertue express'd it self in such a temperate course of actions, that as *Abimelech* said to his followers, *Look on me and do likewise* : So our true *Abimelech*, our Father, and Sovereign, calls upon us to imitate him. The first effect of Predestination is to conform us to the Image of the Son, who *was for this end made the first-born among many Brethren*. He assumed the Humane Nature that we might partake of the Divine, not only by His Merit but by His Example.

John 13.15.
1 Pet. 2.21.

Judg. 9.48.

This will appear more fully by considering, There are some Vertues necessary to our condition as Creatures, or with respect to our state of trial here below, which the Deity is not capable of, and those most eminently appear in the Life of Christ. I will instance in three which are the Elements of Christian Perfection. His Humility in despising all the Honour of the World, His Obedience in Sacrificing His Will intirely to God's, and His Charity in procuring the Salvation of Men by his Sufferings: and in all these He denied to his Humane Nature the privilege due to it by its union with the Eternal Word.

1. Humi-

1. Humility in strictness hath no place in God : He requires the Tribute of Glory from all his Creatures. And the Son of God had a right to Divine Honour upon his first Appearance here below. Yet He was born in a Stable, and made subject to our common imperfections. Although He was ordain'd to convert the World by his Doctrine and Miracles, yet for the tenth part of his time he lived concealed and silent, being subject to his Mother and reputed Father, in the servile work of a Carpenter. Mar. 6.3. And after his solemn investiture into his Office by a Voice from Heaven, yet he was despised and contemned ; He refused to be a King, and stooped so low *as to wash his Disciples feet.* All this he did to John 13. instruct us *to be meek and lowly,* to correct our Pride, Mat. 11. 29. the most intimate and radicated corruption of Nature. For as those Diseases are most incurable, which draw nourishment from that food which is taken for the support of Life ; so Pride that turns virtuous actions which are the matter of praise into its nourishment, is most difficultly overcome. But the Example of the Son of God, in whom there is an union of all Divine and Humane Perfections, debasing himself to the form of a Servant, is sufficient, if duly considered, to make us walk humbly.

2. Obedience is a Vertue that becomes an inferior either a Servant or Subject, who are justly under the power of others, and must be complying with their Will : So that 'tis very distant from God, who hath none superior to him in Dominion or Wisdom, but his Will is the Rule of Goodness to his own and others Actions. Now the Son of God became Man and was Universally Obedient to the Law of his Father. And his Obedience had all the ingredients

ents that might commend it to our imitation. The value of Obedience arises upon three accounts.

1. The Dignity of the Person that obeys: it is more Meritorious in an Honourable than in a mean Person.

2. From the difficulty of the Command; it being no great Victory over the appetite in Obedience, *ubi diligitur quod debetur*, where the instance is agreeable to our affections.

3. From the intireness of the will in obeying. For to perform a commanded Action against our consent, is only to be subject in the meaner part of Man, the Body, and to resist in the superior, which is the Mind. Now in all these respects the Obedience of Christ was Perfect. In the Dignity of the Person Obeying, it exceeded the Obedience of all the Angels, as much as the Divine Person exceeded all created. The difficulty of the Command is greater than ever was put upon Servant or Subject: *He was Obedient to the Death of the Cross*, that is, Death with dishonour and torment, the evils that are most contrary to the Humane Nature and Appetite. And the compleatness of his Will in obeying is most evident. For if Christ had desired deliverance from his Persecutors, he had certainly obtained it. He tells his Disciples, that upon his request, his Father would send twelve Legions of Angels for his rescue. But he resigned the whole Power of his Will to his Fathers; *not my will, but thy will be done*, was his Voice at his privat Passion in the Garden. He submitted the act and exercise of his will; *not what I will, but what thou wilt*, he saith in another *Evangelist*: he yielded not only the faculty, and exercise of his will to do what God enjoined,
but

but in that manner which was pleasing to Him, *Not as I will, but as thou wilt*, he expresses in the words of a *third*. Now what is there in Heaven or Earth that can move our Wills to entire Obedience, if this marvellous Pattern doth not affect us? *Let the same Mind be in you that was in Christ*, saith the Apostle. How glorious is it to do what he did, and what a reproach to decline what he suffer'd, who had the Holiness of God to give excellency to the Action, and the infirmity of Man to endure the sharpness of the Passion!

3. Love to Mankind is express'd by our Saviour in a peculiar manner. For although God is Infinitely Good to us, yet he doth not prefer the happiness of Man before his own Blessedness. The Salvation of the whole World were not to be purchas'd with the least diminution of the Divine Felicity. But the Son of God suffer'd the extremest Evil, to procure the most sovereign Good for us, who were in Rebellion against his Laws and Empire. Briefly, The Life of Christ contains all our Duties towards God and Man, express'd in the most perfect manner, or Motives to perform them. We may clearly see in his deportment innocent Wisdom, prudent Simplicity, compassionate Zeal, perfect Patience, the courage of Faith, the joy of Hope, the tenderness and care of Love, incomparable Meekness, Modesty, Humility and Purity. He spent the night in Communion with God, and the day in Charity to Men. He perfectly hated Sin, and equally loved Souls. The nearest and readiest way to Perfection, is a serious regard to his *Precedent*: For the causes of all Sin are either the desire of what he despised, or the fear of what He suffer'd. He voluntarily de-
prived

*Cum omnibus
vita officiis ju-
sticia specimen
præbisset, ut
doloris quoque
patientiam,
mortisque con-
temptum, qui-
bus perfecta et
consummata
sit virtus, tra-
deret homini,
venit in ma-
nus impia na-
tionis, cum et
vitare potuis-
set scientia fu-
ruri quæ gere-
bat, et repellere
eandem virtute
quæ mirabilia
jecit. Tert. de
com. Christ.*

prived himself of Riches, Honours, Pleasures, to render them contemptible, and endured outrages of all sorts, the *contradiction of Sinners*, and the sharpest Sufferings to make them tolerable. He ascended Mount *Calvary* to his Cross; before he ascended from Mount *Olivet* to his Throne; He was naked before He was cloathed with Light, and crowned with thorns before with Glory: And thus he powerfully teaches us to follow his steps *who suffered for us*. If a *Physician* of great esteem, in a Disease takes a bitter Potion, it would perswade those who are in the same danger, to use the same Remedy. Since the Son of God to purchase our Happiness, denied himself the enjoyment of worldly delights, and endured the worst of *temporal* Evils, nothing can be more effectual to convince us, that the Pleasures of the world are not considerable as to our last end, and that present Afflictions are so far from being inconsistent with our supreme Blessedness, that they prepare us for it.

2 Cor. 3. 18.

In short, His excellent Example not only enlightens our Minds to discover our Duty, but inables and excites to perform it. As the Eye in beholding visible objects receives their Image, so by contemplating the Graces that are conspicuous in our Redeemer, we derive a *similitude* from them. *We all*, saith the Apostle, *with open face beholding as in a glass the Glory of the Lord*, that is by viewing in the Gospel the Life of Christ, which was glorious in Holiness, *We are changed into the same Image from Glory to Glory, even as by the Spirit of the Lord*: that is, gradually fashioned in Grace according to his likeness.

And what can more powerfully move and perswade

swade us to Holiness, than to consider the President that Christ hath set before us. For how honourable is it to be like the Son of God? By conformity to Christ, we partake of the Divine Perfections. The King of Heaven will acknowledge us for his Children, when we bear the resemblance of our elder Brother. Besides the motive of Honour, Love doth strongly incline to follow Holiness in imitation of our Redeemer. This is one difference between Knowledge and Love, the understanding draws the object to it self and transforms it into its own likeness. Thus material objects have an immaterial existence in the mind when it contemplates them. But Love goes forth to the object loved; the Soul is more where it loves than where it lives; that is, there is more of its intellectual presence, its thoughts and desires, and it always affects a resemblance to it. Thus Love humbled God, and made him like to us in Nature; and Love exalts Man, by making him like to God in Holiness; for it excites us to imitate and express in our actions the *Vertues of him who hath called us to his Kingdom and Glory.*

3. In order to the restoring of Holiness to *lapsed* Man, the Lord Christ purchas'd and conveys the Spirit to them. A state of Sin includes a total privation of Holiness, and an active contrariety against it. The Sinner is dead as to the *Spiritual* Life, and as unable to revive himself, as a *carcase* is to break the gates of Death and return to the light of the world: but he lives to the *Sensual* Life; and expresses a constant opposition to the Law of God. He is without strength as to his Duty, not able to conceive an holy thought, or to excite a sincere and ardent desire towards Divine things; but hath strong

inclinations of Will, and great Power for that which is evil. Now to restore Spiritual Life to the dead Soul, and to conquer the living enmity that is in it against Holiness, no less than the Divine Power was requisite. And the effecting this is peculiarly attributed to the Spirit. Our Saviour tells *Nicodemus*, *Except a man be born of water, and of the Holy Ghost, he cannot see the Kingdom of God.* And the Apostle saith, *That according to his Mercy He saves us, by the washing of Regeneration, and by the renewing of the Holy Ghost.* As in the Creation, where all the Persons concurr'd, 'twas the motion of the Spirit that conveyed the Life of Nature; So in the Renovation of the World, where they all cooperate, 'tis the powerful working of the Spirit that produces the Life of Grace. He visits us in the grave, and inspires the breath and flame of Heaven to animate and warm our dead hearts. 'Twas requisite not only that the Word should take Flesh, but that Flesh should receive the Spirit, to quicken and enable it to perform the acts of the Divine Life. 'Tis for this reason the *third* Person is frequently stiled in *Scripture* the *Holy Spirit*. That *Title* hath not an immediate respect to his Nature, but to the Operations which are assign'd to Him, in the admirable *Oeconomy* of our Redemption. 'Tis not upon the account of his essential and eternal Purity, which is common to all the Persons, but in regard of his Office, to infuse Holiness into the depraved Soul, and renew the Divine Image, that he is so call'd. Now Jesus Christ purchased the Spirit by his Humiliation and Sufferings, and conveys Him to us in his Exaltation and Glory.

1. He purchas'd the Spirit by his Sufferings. For
since

since Man fell from his *original* Innocence, he is justly depriv'd of special Grace, that is necessary to heal and recover him. And till by a perfect Sacrifice Divine Justice was appeased, (that had shut the Treasury of Heaven,) and the Forfeiture taken off, he could not obtain the eternal Riches. God must be reconciled before He will bestow the Holy Spirit; a Gift so great and so precious, the earnest of his peculiar Love and special Favour to us. Therefore our Saviour tells his Disciples, who were extremely afflicted for his departure from them, *That it was expedient he should go away, for otherwise the Spirit would not come*; whose Office was to convince and convert the World. The departure of Christ implied his Death and Ascension; both which were requisite in order to the sending of Him. If the Blood of Christ had not been shed on the Cross, the Spirit had not been poured forth from Heaven. The effusion of the one, was the cause of the effusion of the other. The Rock that refreshed the *Israelites* in the Desert, did not powre forth its miraculous waters, till it was struck by the Rod of *Moses*; to instruct us, That Christ our *Spiritual* Rock must be struck with the Curse of the Law, the *mystical* Rod of *Moses*, to communicate the Waters of Life to us, that is, the Spirit, who is represented in *Scripture* under that element. John 16.7.

2. Our Redeemer confers the Spirit after his glorious Exaltation, *When he ascended on high, he led Captivity captive, and gave gifts unto men. After his triumph over Principalities and Powers,* He dispenc'd his Bounty in this rich *Donative*. For the Holy Spirit was first given to Christ as the reward of his excellent Obedience in dying, that was infinitely

Psal. 68. 18.

pleasing to God, to be communicated from him to Men. And he received the Spirit in the quality of Mediator upon his entrance into Heaven. The Psalmist declares this Prophetically. *Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for Men, yea for the rebellious also, that the Lord God might dwell among them.* He acquired a right to those Treasures by dying, but he takes possession of them after his Ascension. Now He is Crown'd, He holds forth the Scepter of his Royalty. Therefore 'tis said that when Christ was upon the Earth, *the Holy Spirit was not given, because Jesus was not Glorified.* If it be objected, that Believers before the Ascension of Christ, were partakers of the Spirit, the answer is clear.

1. It was upon Christ's interposing in the beginning as Mediator, and with respect to his future Death and Ascension, that the Spirit was given to them.

2 Cor. 1.

Gal. 5. 22.

2. The degrees of communicating the Spirit before and after the Ascension of Christ are very different; whether we consider *the gifts of the Spirit*, those extraordinary abilities with which the Apostles were endued; or the *fruits of the Spirit*, the Sanctifying Graces that are bestowed on Believers, the measure of them far exceeds what-ever was conveyed before. The Spirit Descended as in a dew upon the Jewish Nation, but 'tis now powred forth in showers upon all flesh. Now in the stile of Scripture things are said to be, when apparently and eminently they discover their being. So that comparatively to the Power and Virtue of the Spirit discovered in the Church since the Glorification of Christ, he was not given before. All the former manifestations are obscured

scured by the excess and excellency of the later. And not only the Decree of God which is sufficient to connect those things that have no natural dependence, but there are special reasons for the order of this Dispensation: for the great end of the Spirit's coming was to reveal fully to the World the way of Salvation; to discover the unsearchable riches of Grace; to assure Men of happiness after this Life, that they might be reduced from a state of Rebellion to Obedience, and their affections be refined and purified from all Earthliness and made Angelical and Heavenly. Now the Principal demonstrations which he used to persuade Men of these things, are the Death and Resurrection of Christ, without which these Mysteries had been under a cloud. That the Instruction therefore of the Spirit might be clear and effectual, it was necessary Christ should Suffer and enter into Heaven, and accomplish those things he was to teach.

And from hence we may observe that the Sanctifying Grace of the Spirit is only the concomitant of the Evangelical Mercy. The Gospel and the Spirit are the Wings by which *the Sun of Righteousness brings healing and life to the World*. The declaration of the Law from Mount Sinai was Divine, but not accompanied with the efficacy of Grace; Therefore 'tis called the *ministration of Death*. It conveyed no Spiritual strength as delivered by the hands of *Moses*, considering him precisely in the quality of the legal Mediator, but threatened a Curse to the breakers of it. All the promises of Mercy scattered in the Books of *Moses* belong to the Covenant of Grace. The Gospel is called *the Law of the Spirit of Life, and the Ministration of the Spirit*; that is, the

²Cor.3.7.

the Spirit of Holiness and Comfort from whom true and Eternal Life proceeds, and is solely communicated by it. The discovery of the Divine Goodness in the Works of Creation and Providence, is natural, and without the renewing power of the Spirit: There is a correspondence between the external Revelation of Mercy, and the internal Grace of the Spirit in their Original: as the one is supernatural, so is the other. Not but that the Heathens had some fainter beams of the Sun of *Righteousness*, for he *enlightens every man that comes into the World*, and some lower operations of the Spirit, whereby they were reduced from Intemperance, Incontinency and other gross Vices; to the practice of several Vertues that respect the Civil Life. And of this we have an eminent instance recorded by *Diogenes Laertius*. That *Polemo* half-drunk, crown'd with Roses, and in the dress of a Harlot rather than of a Man, coming into the School of the severe *Zenocrates*, hearing him discourse of Temperance, as by a Charm was so perfectly changed, that casting away the Garland from his Head, and the lascivious Ornaments that were about him, and which was more considerable, his vicious Habits from his Soul; he that entered in a Reveller come forth a Philosopher, so corrected and compos'd in his manners, that he was called the *Doric* tone, which of all others was the most solemn and majestical in the Musick of those times. Now this alteration was wrought by the force of natural Reason, which prevailed on him to renounce those sensual and base lusts, that were inconsistent with the Honour and Peace of a Man in this present Life. But still he was exceedingly distant from the Purity of a true Saint, who partakes of the *Divine Nature*,

and

and is inclin'd in all his motions to God. All the Precepts of *Morality*, to use the Similitude of *Plutarch*, are like strong Perfumes that sometimes revive those that are in a *Swoon* by the *Falling-Sickness*, but never heal them: So they may recover those that are debauch't from the outward practice of those ignoble Vices which violate Natural Conscience, but they cannot rectifie and cure the corrupt Nature. The highest *Philosophical* Change was onely from those Vices which were scandalous in the view of men; but consisted with those which were, though more subtile, yet not less sinfull, and discernable by the pure Eye of God. 'Twas from one kind of Sin to another, from *sensual* to *spiritual*; Satan cast out Satan; or from higher to lower degrees of Sin, but not from Sin to Holiness. And although the same good Works, as to the external substance, were performed by the *Heathens*, as by *Christians*, yet they vastly differ in their Principle and End. A *Brute* performs all the acts of *Sense* that a Man doth, but 'tis meerly from the *sensitive* Soul, that is of a lower order than that which animates a Man. So in the *Heathen* 'twas only the *humane* Spirit excited by *Secular* Interests, Self-love, servile Fear, that performed *Moral* Actions. But the Holy Spirit (who infuses Grace, that is as it were a *second* Soul, to elevate that which before quickened the Body) is the true Principle of *Christian* Vertues. This sanctifying Spirit, who transforms us into the Divine Nature, and makes an entire and thorow Change in the Heart and Conversation, they did not receive in the way of Nature. Of this we have a convincing proof in the Example of the best Masters of *Morality*,
who.

Aliis peccatis, alia peccata vincuntur. Ceteris cupiditates hujus unius (nempe glorie) ingeni cupiditate prefferunt.
Aug. Lib. 5. de Civ. Dei.

Nec nova in-
ferens Dæ-
monia, sed
vetera de-
pellens, nec
adoleſcenti-
am vitians,
ſed omni
bono pudoris
informans,
Tert. de An.
Chriſtianam
ſapientiam
Socraticæ
preferens.
O ſapientia
Atticæ ex-
emplum,
Lenro eſt
Philophus.
Tertul. A-
polog.
Vid. Xeno-
phon. Me-
morab. l. 4.
*Vid. Theod.
Græcar. affect.
Cur. l. 12. vid.
Plat. Conviv.

† Οὐκ εἰς τὸ ὅτι
μᾶλλον μὲν τῷδε
τῷ γένει ἐχθρὸν
ἐστὶν ἀνθρώπων
ὅρα μὲν ὅτι
βέλτερον ἐβόησαν
ἐμὸν βελτιώσιν.
Xenoph. lib. 4.
Memor.

who by their Discourses or Writings rais'd it to the point of its perfection. *Socrates* the Father of *Philosophy*, to whom this honour is ascribed among the *Grecians*, that he first made Wisdom descend from Heaven to earth, because he left the study of *Astronomy*, in which the *Philosophers* before him were most conversant, and applied himself to that which was useful for the Government of Life, and Reformation of Manners: He that is propounded by *Celsus* as an unparallel'd Pattern, as one that discovered to what degree of excellency Vertue might raise the humane Spirit, yet was guilty of great immorality and impiety. * Those who pretend to have known the retirements of his Life, accused him of impure commerce with *Alcibiades*. He betrayed the Chastity of his Wife, by giving her to his Friend. *Plato* and *Xenophon* his admirers, declare his compliance with the common Idolatry, which is justly aggravated by *St. Austin*, being against the Convictions of his Conscience. For although in private Discourse with his Friends he acknowledged but one God, and considered the *Sun* and *Moon* only as the works and instruments of the Divine Power, and in the rank of other Creatures; yet in his *Apology* before his Judges to prevent the fatal Sentence, he charged his enemies to be guilty of impudent falsehood, who accused him that he did not believe the Gods, since he believed, as all other men, that the *Sun* and *Moon* were Gods. And during the time of his imprisonment, he never address one Prayer to God for the pardon of his Sins; † for he had so high an opinion of his own Vertues, that he was insensible of his Vices. And dying, he commanded a Cock to be offer'd to *Æsculapius*, that is, to the Devil,

vil, under the disguise of that famous *Physician*. To *Socrates* I shall add *Seneca*: Never any, excepting the Sacred Writers, and those who are instructed by them, hath writ more excellently. He describes Vertue as if the living Original were in his Breast; but how dull a Copy was drawn in his Life. There is as great a difference between the expression of it by his Pen and by his Actions, as between the lively Picture of a Face by a rare Pencil, and the rude Draught of it with a Coal. What a villainous part did he act in exciting *Nero* to murder his Mother; and after in writing an *Apology* for it, employing the colours of his *Rhetorick* to cover one of the foulest blots which hath appeared in the succession of all Ages? His *Philosophy* was not a powerful *Antidote* against the Contagion of the Court. What just excuse can there be of his Cruelty to his Wife, in cutting her Veins, that she might die with him; from a vain-glorious desire to eternize their Reputation? And whereas among the whole *Chorus* of Verrues, he in a special manner exalts Magnanimity in the contempt of earthly things, and determines that the necessities of Nature are the just measures of Riches and Delights, and all other things which the irregular Appetites of men pursue; So that one would think him an Angel in flesh, conversing below to instruct the world how to be happy: yet the *Historians* of those times tax him for insatiable Avarice, that in a little time by unworthy arts he rak'd up an incredible Sum of Money. Supposing it a Calumny that he forged many Wills to seize upon the Inheritance belonging to others, what excuse can there be for his excessive Usury, his forcing the *Britains* to borrow a Million of *Sesterces*, and

πάντα τὰ
ἐναντίαςτα-
τα ὡς ἐπι-
λοχρεῖ
ποικῶν ἐ-
λέγχθη.
Vid. Xiphil.
in Vit. Ner.

Vid. Tacit.
lib. 15.

Punctum est
in quo navi-
gatis, in quo
bellatis, in
quo regna
disponitis,
sursum in-
gentia spatia,
in quorum
possessionem
animus ad-
mittitur. Se-
nec. Lib. 1.
nat. quæst.

calling for it in, so much to their prejudice, as was likely to have caused their Rebellion? What for his sumptuous Palaces, and Gardens of Pleasure, exceeding the Luxury of *Nero*? And all these possess'd by a man who had no Son to inherit, a Philosopher, a *Stoick*, the great commender of blessed Poverty. All the *Apology* he makes, is, that a Wise man that is himself, *Non amat Divitias sed mavult, non in animum illas sed in domum inducit, non respicit possessas sed continet.* Agreeing with *Aristippus* a philosophizing *Animal*, who being reproved for his intanglement in *bruitish* love with a famous Harlot, replied,;

Diog. Laert. *I possess her, not she me.* The only difference is in the matter of their Affections, the one was Riches, the other Pleasure. By these instances we may judge of the rest of the *Philosophers*: Although a Vein of Gold appear in their Writings, yet their Lives were

Vid. Philonis judicium de Platónico convivio, in Lib. de vitæ Contempt. Quanquam illorum se ingenia amare dicebant ea fere potissimum amabant quæ bene habitabant. Quis est enim iste amor amicitie? cur neque deformem Adolescentem quisquam amat, nec formosum senem? Cicer.

Venerem nefandam & quosvis Incestus esse adiaphora dicebant non solum Epicurei, sed severi illi Stoici, quod Sextus Empiricus nos docet ex Zenone, & Chrysippo.

full of Dross. The best of them are charged to have practis'd vice with those, to whom they commended the Precepts of Vertue. The foulest Actions were approv'd by some, and the most excellent condemned by others that pretended to *Philosophical* Perfection. Unnatural Lust was allowed as indifferent by *Zeno* and *Chrysippus*: And the noblest Love in giving Life it self for the

Glory of God in *Martyrdom* is censured by *Epictetus* and *Antoninus*, as the effect of foolish and incurable *Melancholy* in *Christians*, who were disgusted with the World, and devoted themselves to Death. The Spirit

Spirit of Holiness who formes the powerful and lasting *habits* of true Vertue in the Soul; that effectually enclines from the Love of God, and with an intention for his Glory, to obey his Will, as it was purchas'd by Jesus Christ, so it is peculiar to the Dispensation of the Gospel that reveals Him. The *Doctrine* of it is not delivered with so much Pomp, but with infinite more efficacy than the most eloquent Instructions of *Philosophers*. One plain *Sermon* that represents Christ as Crucified before our eyes, to obtain Pardon of Sin for us; inflames the Soul with a more ardent Love to God, and vehement hatred of Sin, than all their *elegant* and sublime Discourses. There is the same difference between their *Morals* and the *Evangelical* Institution, as between *two* Nurses; The one is adorned, and looks lovely to the eye, but wants Milk to nourish the Infant in her Arms; the other is not so amiable in appearance, but hath a living spring of Milk to nourish her Child. *Philosophy* hath the advantage of *artificial* beauty, but cannot supply the nourishment that is necessary to maintain the *spiritual* Life. But the Gospel affords the *sincere rational milk to the Soul*, that it may grow thereby. 'Tis therefore call'd the *Word of Life*, a title that distinguishes it from the Law, and all *humane* Institutions.

4. Jesus Christ hath presented the strongest inducements and motives to perswade us to Holiness. The way which he takes to save us, is not by a meer act of Power to raise us above our selves, but he deals with us conveniently to our frame, in making use of our Affections to bring us to himself. And whereas there are *three* Affections that have a mighty power over the reasonable Nature, and are the inward

Spring of humane actions, viz. Fear, Hope, and Love; He hath propounded such Objects to them, which being duly considered, are infinitely more efficacious than any thing that may divert us from our duty. The great temptations to sin are from the terrors or delights of Sense, and to overcome these, he hath brought to our assistance *the Powers of the World to come*: that is, hath revealed the dreadful preparations for the Punishment of the Wicked, and the Glorious Rewards that attend the Godly in their future State.

Now to discover the efficacy of those Objects for the perswading Men to be Holy I will consider,

1. Their Greatness, as 'tis described in the Gospel.
2. Their Truth and Reality, of which our Saviour hath given us convincing evidence and assurance.

1. To excite our Fear, he threatens Torments extreme and eternal. These are set forth by such representations, as may impress the quickest sense of them upon Men. For the Imagination depends on sensible experience, and is strongly affected with those things that are terrible to our outward faculties. Now Hell is described by a *Worm* gnawing the most tender parts, that are most capable of pain; to signify the furious reflections of the guilty Soul, the sting of the enraged Conscience, the torment of those perfect Passions that continually vex the Damned. And 'tis set forth by *Fire and Brimstone*, that is most fierce to sense, the serious consideration of which is enough to cause terror and amazement in all that are liable to it. And if the sole apprehension be intolerable, how much more will the *dwelling with devouring Fire, and everlasting burning*? 'Tis called the *blackness of darkness*, to signify the compleat

horror

Mar. 9.44.

horour of that state. The Fire hath only force to burn, not to give any light to mitigate the obscurity. 'Tis called the *second Death*, in comparison of which that of the body is but the shadow of Death. Nothing of Life remains but the sense of Misery, and that will be as strong for ever, as at the first entrance into it. This infinitely increases the Torment, that it shall never end. The suffering Soul knows it shall be Eternal, and as such it is felt and afflicts. The Fire that devours shall never say 'tis enough, that sad Night shall never have a Morning, that *horrible Tempest* never any Calm. The Damned have no breathing of Rest in their extreme pains, no shadow of Hope to refresh them in their intolerable heat, *but are under* Rev. 20. 14. mortui vive, & morti sic sine viſituri. Aug. - *torment day and night, for ever and ever.* Rev. 20. 10. Now what can be more powerful to restrain Men from sin than the terrors of the Lord? if the desires of carnal and momentary pleasures are impetuous and urgent, what can be more effectual to give check to them, than the consideration that they are attended with a painful Eternity, that within a little while nothing will remain of the most pleasant lusts but the *Worm* and the *Fire*? Thus one extreme is cured by another. Or, if the fear of Men who can inflict but outward evils, and Death on the Body, at any time resists the performance of our Duty, what is more proper to lessen the impression, than to remember how dreadful a thing it is to fall into the revenging hands of the *living God*, who lives for ever, and can punish for ever? Thus our Saviour fortified his Disciples against Persecution, *I say unto you, my Friends, Be not afraid of* Luk. 12. 4, 5. *them that kill the body, and after that have no more they can do; but I will forwarn you whom you shall fear: fear him which after he hath killed hath power to cast into* *Hell.*

Hell; yea I say unto you, fear him. Eternal Damnation is infinitely more fearful than Temporal Death. As the Rod of *Moses* devoured the Rods of the *Magicians*. So the fear of Hell overcomes the fear of Death, and all the Torments which end with this Life.

I shall add further, to shew how fit an Argument this is to work on mankind; That usually the Fear of evil more deeply affects than the Hope of good. When the Imagination is violently struck with an object, it hath a mighty force to turn the Mind and Will it self. Therefore Laws are secured by Punishments, not by Rewards. Indeed the fear of Hell at first disposes us for the love of Heaven: to escape the one we fly to the other. As the virtue of the Loadstone is increast by arming it with Iron, which although it hath no attractive power in it self; yet by conjunction, it makes the others more forcible: So the promise of Heaven makes a stronger impression upon us by the threatning of Hell to all that despise it. Were it not for the Torments of Hell (which are more easily conceived by us whilst we are cloathed with flesh, than Celestial Joys, and therefore more strongly affect us) Heaven would be neglected, and be as empty of Saints as tis full of Glory. To awaken us out of the deep Lethargy of sensual Lusts, the most pleasant Musick is ineffectual, nothing less is requisite than cutting and scarifying.

And not only those that begin, and first enter in the ways of Godliness, but those who are advanc'd in Christianity have need of this Bridle. For there are some temptations wherein the Flesh assaults the Spirit with that violence, that Love it self is obliged
to

to call in Fear to its assistance, as being more proper to repress its *inordinate* motions. 'Tis only in Heaven that perfect *Love* will consume all concupiscence, and cast out fear of Judgment : but whilst we are encompass'd with temptations, we must not think under the pretext of a more rais'd Spirituality, that the fear of Hell is either unbecoming or unnecessary. 'Tis not unworthy a Child of God to employ all the Motives of the Gospel. We are commanded to *work out our own Salvation with fear and trembling.* Phil. 2. 12.

But the opening of Hell to our view is not sufficient alone to make us Holy. For the strongest terrors although they restrain from the outward forbidden act, yet they do not change the Heart. According to that of St. *Austin*, *Inaniter se victorem putat esse peccati, qui pæne timore non peccat; quia etsi non impetur foris negotium male cupiditatis, ipsa tamen cupiditas intus est hostis*; That is, the fear of Punishment can never make us truly victorious over sin, because although we do not actually accomplish the desires of the corrupt Will, yet the corrupt Will is still an enemy that lives within, and is only destroyed by the love of Holiness, which allures us by the excellent Reward that is promised to it. Besides, Fear is a violent Passion to which Nature is repugnant, so that although its power is great, yet not constant : how strong soever the force is by which a stone is thrown upwards, yet 'tis weakned by degrees, and overcome by the natural weight of the Stone, whereby it falls to the Centre. So the Humane Nature resists Fear, and lessens its impetuosity so far, that frequently it returns to sensual Lusts. Therefore, that the Law of the Spirit may be perfect and stable, it must be confirmed by the hopes of Heaven. As the
Natural

The Harmony of the Divine Attributes,

Natural, so the Spiritual Life must be nourish'd by grateful food, 'tis not preserv'd with Aloes or Worm-wood. For this reason our Saviour,

2. To encourage and raise our Hopes, offers to us a Reward infinitely valuable : for as God is Infinite such is the Happiness he bestows on his favourites. 'Tis described to us in Scripture under the most enamouring representations; as a state of Peace and Love, of Joy and Glory.

The Prince of Peace reigns in the Holy Jerusalem that is above, and preserves an everlasting serenity and calmness. The mutinous Spirits that rebell'd, were presently chased from thence, into this lower Region, where they brought trouble and disorder. He maketh Peace in his high Places. The Peace of Heaven is like the Chrystal Sea before the Throne of the Lamb, which no unquiet agitation ever troubles or disturbs.

An inviolable Love unites all his Subjects, no division or jealousy discomposes their Concord. They enjoy without envy : for infinite Blessedness is not diminished by the number of the possessors. *The Inheritance in light is communicated to all.* Although the Angels are distinguish'd by their several Orders and Ministrations, as *Seraphims*, and *Cherubims*, Thrones and Powers, yet a Chain of Holy Love binds all their affections together. And the Saints although they shine with different degrees of Glory, yet as in a *Chorus* of Musick ; although the voices are different ; they make but one intire harmony : So Love that ever continues, unites their wills in a delightful harmonious Agreement. Although there are millions of the Celestial Inhabitants, yet they all make but one Society, Love mixing in one mass

mass of Light, and Glory, all their understandings and wills.

And since all true Joy and Sweetness springs from Love, 'tis impossible but they must feel unspeakable complacency, in the reciprocal exercise of so Holy and Pure an Affection. But principally, their Joy arises from the possession of God himself; by the clearest Knowledge and purest Love of his Excellencies. *They see him as he is.* Sight is the most Spiritual and noble Sense, that gives the most distinct and evident discovery of its objects. The Soul in its exalted state, *sees the King in his Beauty*, all the perfections of that infinitely Glorious and Blessed Nature, in their brightness and purity. And this Sight causes the most ardent Love, by which there is an intimate and vital union between the soul and its happiness; and from hence springs perfect delight: *In thy presence is fulness of Joy.* It expels all evil that would embitter and lessen our felicity. And this is an admirable privilege for the Humane Nature, that is so sensible of trouble. All complaints and cries, all sighings and sorrows are for ever banisht from Heaven. If the Light of the Sun be so pleasant, that every morning revives the World, and renders it new to us, which was buried in the darkness of the night; how infinitely pleasant will the Light of Glory be, that discovers the absolute and universal Excellency of the Deity, the beauty of his Holiness, the perfection of his Wisdom, the greatness of his Power, and the riches of his Mercy? How inexpressibly great is the Happiness that proceeds from the illumination of a purified Soul, when such is the amiableness of God, that his infinite and eternal Felicity arises from the fruition of himself?

1 Joh. 3. 2.

Psal. 16. 11.

Rev. 21. 4.

The Joy of Heaven is so full, and satisfying, that *a thousand years there are but as one day*. Inferiour earthly goods presently lose the flower of *novelty*, and languish in our enjoyment of them: Variety is necessary to put an edge upon our appetites, and quicken our delights; because they are imperfect, and fall short of our expectation. But the *object* of our Blessedness is infinitely great, and produces the same pure and perfect Joy for ever. After the longest fruition it never cloyes or satiates, but is as fresh and new as the first moment.

Job. 17. 24. And that which is the peculiar Pleasure of the Redeemed is, that *they shall be with Christ, and see his Glory*; What a marvellous joy will fill our hearts, to see our Blessed Saviour, who suffer'd so much for us on Earth, to reign in Heaven: Here He was in his enemies hands, there he hath them under his feet. Here He was in the *form of a Servant*, there He appears in the *form of God*, adorn'd with all the marks of Majesty. Here He was under the cloud of his Fathers displeasure, there He appears as the *Brightness of his Glory*. Here He was ignominiously Crucified, there He is crown'd with Immortal Honour. Now considering the ardent Affections which the Saints have to their Redeemer, the contemplation of him in this glorious state, must *infinitely* ravish their hearts. Especially, if we consider that the exaltation of Christ is theirs. The Members triumph when the Head is crown'd. His excellent Glory reflects a lustre upon them, and by the sight of it, they are chang'd into his Likeness. If the imperfect and dim sight of his Divine Vertues in the Gospel, hath a power to change Believers into his *Image from glory to glory*, how much more the Vision

sion of his unveiled Face ? Our Graces here are but as the rude draught and first colours of the Divine Image, that shall then be in its perfection. *We know that when he appears we shall be like him, for we shall see him as he is.* The similitude between the Saints above and Christ is so exact, that if one should enter into the Kingdom of Heaven, and were not directed by the Light of that place, he would be apt to think every glorified Saint he meets to be more than a creature. St. *John* the beloved of Christ, and as clear-sighted as any of the Apostles, mistook an Angel for God ; and would have adored him, although he did not appear in his full glory. The Kingdoms of the world with all their splendour are no more in compare to it, than a dead spark to the Sun in its brightness. The very Bodies of the Saints shall be raised from the Grave, and beautified with eternal Ornaments : They shall be Companions with the Angels, and conformed to the glorious Body of Christ. *Briefly*, In the present state we are not capable to receive the full knowledge of Heaven : What we understand is infinitely desirable, but the most glorious part is still undiscovered. The *Apostle* tells us, *Eye hath not seen, nor Ear heard, neither hath it enter'd into the heart of man to conceive what God hath prepared for those that love him.* All that is beautiful or sweet here, is but a shadow of that Glory, a drop of that vast Ocean of delights. For all that is desirable in the Creatures, and is dispers'd among them, is united in God as the Original, in an infinite and indeficient manner, with all the Prerogatives that the Creatures have not. *Celestial* Blessedness as much exceeds our most raised thoughts, as God is more glorious in himself than in

1 Joh.3.2.

1 Cor,2.9.

any representations made of him by the shadows of our earthly Imaginations. There is a greater disproportion between the condition of a Saint on Earth and in Heaven, than between the Life of an Infant in the Womb, and of the same person when advanc'd to the Throne, and attended with the Nobility of

Rom. 8. 17. a Nation. St. *John* declares, *Now we are the Sons of God, but it doth not appear what we shall be.* Who knows the full signification of *being heirs of God, and joint-heirs with Christ*, of partaking in that glorious Reward which is given to him for his great Services to the Crown of Heaven? Who can tell the weight, the number and measure of that Blessedness? *To him that overcomes*, saith our Redeemer, *will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne.* We have reason to break forth in the Language of the *Psalmist*, *How great is thy goodness which thou hast laid up for those that fear thee?* and supply the defects of our understanding with a Holy admiration, that is the only measure of those things that are above our measure.

Besides, the Reward as in excellency 'tis Divine, so in duration 'tis perpetual. Heaven is an inheritance as safe as great. Here we are subject to time, that carries us and all our goods down its swift stream; but there Eternity, that is fixt and unchangeable, embraces us in its bosome. We shall be secure and at Rest, for no Person shall take away our Crown, we shall reign for ever and ever. At God's
 Rev. 22. 5. right hand are pleasures for evermore, that can never
 Psal. 16. 11. abate or end: As his Liberal Hand bestows, so his Powerful preserves our Happiness. The Blessed shall sing Everlasting Hymns of Glory, and
 Songs

Songs of thanksgiving to the Great Creatour, Redeemer, and Sanctifier, who hath prepared and purchased that felicity for them, and hath brought them to the secure possession of it.

Now can there be a more powerful motive to Obedience than Infinite and Eternal Blessedness? what can pretend to our Affections in competition with it? Carnal pleasures only gratifie our viler part the Body, in its vilest state, but the Joys of Heaven are Spiritual and Sublime, and proportioned to our noblest and most capacious Faculties. Earthly delights cannot satisfy our senses, *but the Peace of God passes understanding.* One hours enjoyment of it is better than an Eternity spent in the pleasures of sin. What inexcusable madness is it to prefer painted trifles before that inestimable Treasure? Who can truly believe there is such an excellent Glory, but he must love it, and vigorously endeavour to obtain it? Who would not go to the Celestial *Canaan* though the way lies through a Wilderness where no Flower or Fruit grows? All temporal evils are not only to be endured, but chearfully embraced in order to the possessing of it. The Apostle tells us, *I reckon that the sufferings of the present time, are not comparable with the Glory that shall be revealed in us.* Rom. 8. And he was the most fit person to make the comparison, having made tryal of both States. For he was a Man of Sorrows, that had past through afflictions of all kinds, and he was raviht up to Paradise, where he heard those things that exceed all expressions of Humane Words. Now after a serious estimate, he declares, that the *Eternal weight of Glory, infinitely outballances the Light, and momentary troubles of this Life.* 2 Cor. 4. 17. Thus from what hath been said concerning

concerning the greatness of the recompences hereafter; we may understand how powerful they are to deter Men from Sin, and to allure them to Holiness.

2. That these objects may be effectual, our Saviour hath clearly revealed them, and given us convincing evidence, and assurance of their reality. The Heathens had only some glimmerings, and suspicions of a future state: They were under doubts concerning the Nature of the Soul, whether mortal, or incorruptible, wavering between the assent and denial; and inclining to this, or that part, as Sense perswaded them to believe themselves only as Bruits, or Reason to acknowledge themselves Men. *Socrates* before his Judges speaks as one that desired Immortality; and in his last Discourses to his Friends he endeavours to perswade them, but could not conquer his own doubts, nor assure himself. All his discourses end in Conjectures and uncertain guesses. Besides, the Hell which they fancyed, was made up of such ridiculous and senseless terrours, that could only affect Children, who were not arrived to the perfect use of Reason. And their apprehensions of Happiness in the next Life, were so extravagant, that what the Philosopher said in general of Hope, that 'tis the Dream of waking Men, is more justly applicable to the Hope of the Heathens, in respect of the future reward. For as the illusions of a Dream have many times a real Subject, but environ'd with so many fantastick Imaginations, as spoils all the proportions of it; so their Opinion had a foundation in Truth, but was mixt with many Errours inconsistent with perfect felicity. And as the pleasure of a Dream is slight and vanishing, so the uncertain

*Vid. Apolog.
& Phæd.
Platonis.*

*Et contumē
Stygio ranas
in gurgite
nigras,
Atque unā
transire va-
dum tot
milliacymbā,
Nec pueri
credunt, nisi
qui nondum
ore lavantur.*

tain expectation of felicity did but lightly touch their Spirits. Briefly, they had no true Knowledge, nor firm Belief of Eternal Blessedness in the Vision of God, nor of the endless Torments in Hell; and wanting those great Principles from whence the Rules and Power to live in a holy manner are derived, they fell short of that Purity which is a necessary qualification to prepare Men for Heaven. They were in a confused labyrinth, without true Light, or Guide, intangled with miserable Errours, and stumbled every step whilst they sought after Happiness. But the Lord Christ hath instructed the World concerning those invisible future Recompences. He hath expressly threaten'd what-ever is to be feared by Man, as a rational or sensible Creature, *the Worm that never dies, and the Fire that shall never be quencht*, in case of Disobedience; and he hath promised what-ever is to be hoped for, in case of Obedience. *The Wrath of God is revealed from Heaven*, in the Gos- Rom. i. 18.
pel, against all ungodliness, and unrighteousness of Men. And our Saviour hath brought *Light and Immortality to light*. He hath declared the nature and quality 2 Tim. i. 10.
of Eternal Life: that it consists in the most perfect acts of our raised and most receptive Faculties, upon the most excellent objects. That it contains perfect Holiness and pure Felicity, being for ever distant from the infirmities and defilements of our mortal state. He hath revealed as the quality, so the extent of it, relating to the Body as well as the Soul. Whereas the Philosophers of all sorts, the *Academicks, Stoicks, Peripateticks, Epicureans*, labouring with all the force of their understanding, formed a Felicity according to their Fancies, which was either wholly *Sensual*, or else but for half of man: For
of:

of the Resurrection, and consequently the Immortality of the Body, not the least notice for many Ages ever arrived to them; Our Saviour who alone had *the words of eternal life*, hath promised a Happiness that respects entire man: The Soul and the Body which are his *essential* parts shall be united and endued with all the glorious qualities becoming the Sons of God. And of all this he hath given to the world the highest assurance: For he verified his Doctrine by his own Example, rising from the Grave, and appearing to his *Apostles* crown'd with Immortality, and visibly ascending before them to Heaven. Since there is no greater *Paradox* to Reason than the Resurrection, which seem'd utterly incredible to men, and not to be the object of a *rational* desire; God by raising him from the Grave, hath given the most convincing Argument that our Redeemer was sent from him, to acquaint the World with the *future* state. Thus the *Apostle* speaks to the *Athenians*, *The times of ignorance God winked at, but now commandeth all men every where to repent; because he hath appointed a day, wherein he will judg the World in righteousness, by that Man whom he hath ordained, whereof he hath given assurance unto all Men, in that he hath raised him from the dead.* Jesus Christ who was attested from Heaven to be the Son of God by that great and powerful Act, declared the Recompences that shall attend Men after Death; Therefore a full and perfect assent is due to his Testimony. Hell with all its Dread and Terror is not a Picture drawn by fancy to affright the World, but is reveal'd by him, *whose Words shall remain when Heaven and Earth shall pass away.* The Heavenly Glories are not the Visions of a contemplative person that have no existence, but are

Act. 17. 30.

are great Realities, promised by him who as he died to purchase, so he rose to witness the Truth of them. And to bring these Great Things, that are separate and distant from this present state, nearer to us ; He sometimes causes *Hell to rise up from beneath* and flash in the face of secure sinners, that they may break off their Sins by Repentance: and sometimes he opens Heaven from above, the Paradise of true delights, and sends down *of the precious fruits of the Sun, of the precious things of the lasting Hills*, that by the sight of their Beauty, and the taste of their sweetness, we may for ever abhor the pleasures of Sin. By the frequent and sensible experience of the truth of the Gospel in its Threatnings and Promises, innumerable persons have been converted from Sin to Holiness, from Earth to Heaven, from Vanity to Eternity.

3. Love is a prevalent affection, stronger than Death ; and Kindness is the greatest endearment of Love. Now the Lord Jesus express such admirable Love to us, that being duly considered, it cannot but inspire us with Love to him again, and with a grateful desire to please him in all things. He descended from Heaven to Earth, and delivered himself to a shameful Death, that He might *redeem us from all Iniquity, and purifie unto himself a peculiar* Tit.2.14. *people zealous of good works*. And what Argument is more powerful to cause in us a serious hatred of Sin, than the Consideration of what Christ hath suffer'd to free us from the punishment and power of it ? If a Man for his Crimes were condemned to the Gallies, and a Friend of his who had been extremely injur'd by him, should ransom him by a great sum; when the guilty person is restor'd to liberty, will he

not blush for shame at the memory of what he hath done? But how much more if his Friend would suffer for him the pains and infamy of his slavery, if any spark of Humanity remain in him, can he ever delight himself in those Actions, which made such a benefit necessary to him? And is it possible for a Christian to live in those Sins for which Christ died? Will not Love cause an humble Fear, lest he should frustrate the great Design, and make void the most blessed effect of his terrible Sufferings? why did he Redeem us with so excellent a price, from our cruel Bondage, but to restore us to his free service? why did he vindicate us from the power of the Usurper to whom we were captives, but to make us Subjects to our Natural Prince? Why did he purifie us with

Luk. 1.74.

*Ergo te dignum gere tali pretio, ne
veniat Christus qui te mundavit, qui te
redemit, & si te in peccato invenerit,
dicat tibi; quæ utilitas in sanguine
meo? quid profeci tibi dum descendo
in corruptionem? Amb. de Virginit.*

p. 3.

his most precious Blood from our deadly Defilements, but that we might be intirely consecrated to his Glory, and be fervent in good works? What can work upon an ingenious Person more than sense of Kindness? What can oblige more strongly to duty than Gratiude? What more powerful attractive to Obedinnce than Love? This pure Love confirms the Glorified Saints for ever in Holiness. For they are not Holy to obtain Heaven, because they are possess of it; nor to preserve their Blessedness, because, they are past all hazard of losing it; but from the most lively and permanent sense of their Obligations: because they have obtained that incomparable Felicity, by a Gift never to be revert, and by a Mercy transcendently great. And the same Love to God that is in the Saints above

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in the highest degree of perfection, and makes them for ever to Glorifie him, will proportionably to our state in this life cause us to observe his Commands with delight and constancy. A true Christian is moved by Fear, more by Hope, most by Love.

C H A P. XIX

The Compleatness of our Recovery by Jesus Gift. He frees us from the Power as well as Guilt of Sin. Sin is the Disease and Wound of the Soul: the meer Pardon of it cannot make us happy. Sanctification equals if not excels Justification. It qualifies us for the enjoyment of God. Saving Grace doth not encourage the Practice of sin. The Promise of Pardon and Heaven are conditional. To abuse the Mercy of the Gospel, is dishonourable to God, and pernicious to Man. The excellency of the Christian Religion discovered from its design and effect. The design is to purge Men from Sin, and conform them to God's Holiness according to their capacity. This gives it the most visible preheminance above other Religions. The admirable effect of the Gospel in the primitive Christians. An earnest Exhortation to live according to the purity of the Gospel, and the great Obligations our Saviour hath laid on us.

I. **F**rom hence we may discover the Perfection and Compleatness of the Redemption, that our Saviour purchased for us. He fully repairs what was ruin'd by the Fall. He was called *Jesus*, because He should save his People from their Sins. He

Mat. 1. 21.

reconciles them to God, and *redeems them from their vain conversation*. He came by *Water and Blood*, to signify the accomplishment of what was represented by the *Ceremonial Purification*, and the Blood of the Sacrifices ; Satisfaction and Sanctification are found in Him. And this was not a needless Compassion, but absolutely requisite in order to our Felicity. Man in his guilty, corrupt state may be compar'd to a condemn'd Malefactor, infected with noisom and painful wounds and diseases, and wants the Grace of the Prince to pardon him, and Sovereign Remedies to heal him. Supposing the Sentence were reversed, yet he cannot enjoy his Life, till he is restor'd to health. Thus the Sinner is under the condemnation of the Law, and under many spiritual, powerful Distempers, that make him truly miserable. His irregular Passions are so many sorts of Diseases, not only contrary to Health but to one another, that continually torment him. He feels all the effects of Sickness. He is inflam'd by his Lusts, and made restless, being without power to accomplish or to restrain them. All his Faculties are disabled for the Spiritual Life, that is only worthy of his Nature, and whose operations are mixt with sincere and lasting Pleasure. Sin as 'tis the Disease, so 'tis the Wound of the Soul, and attended with all the evils of those that are most terrible. *The whole head is sick, the whole heart is faint, from the sole of the foot, even to the head, there is no soundness in it, but wounds, and bruises, and putrifying sores*. Now our Redeemer as he hath obtain'd a full Remission of our Sins, so he restores Holiness to us, the true health and vigour of the Soul. He hath made a Plaister of his living Flesh, mixt with his Tears and Blood, those
divine

divine and powerful Ingredients to heal our Wounds. By the Holy Spirit 'tis applied to us, that we may partake of its vertue and influence. His Grace that pardons us, doth also purifie the Conscience *from dead works*, that we may serve the Living God. Without this the bare exemption from Punishment, were not sufficient to make us happy: For although the guilty Conscience were secure from Wrath to come, yet those fierce unruly Passions, the generation of Vipers that lodg in the breast of the Sinner, would cause a real Hell. Till these are mortified there can be no ease nor rest. Besides, Sin is the true dishonour of Mans Nature, that degrades him from his excellency, and changes him into a Beast or a Devil. So that to have a licence *to wallow in the mire*, to live in the practice of Sin, that defiles and debases him, were a miserable Priviledg. The *Scripture* therefore represents the curing of our corrupt Inclinations, and the cleansing of us from our Pollution, to be the eminent effect and blessed work of Saving Mercy. Accordingly St. Peter tells the *Jews*, that *God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his Iniquities*: that is, Christ in his glorified state gives the Spirit of Holiness to work a sincere thorough Change in men, from all presumptuous reigning Sins to universal Holiness. An unvaluable benefit, that equals if not excels our Justification. For as the evil of Sin is in its own nature worse than the evil of Punishment, so the freeing us from its dominion is a greater Blessing than meer impunity. The Son of God for a time was made subject to our Miseries, not to our Sins. He devested himself of his Glory, not of Holiness. And the *Apostle* in the extasie of his

Act. 3. 26.

111.2.14.

his affection desired to be made unhappy for the Salvation of the *Jews*, not to be unholy. Besides, the *end* is more noble than the *means* : Now Jesus Christ purchased our Pardon, that we might be restored to our forfeited Holiness. He ransomed us by his Death, that he might bless us by his Resurrection. *He gave himself for us, that he might redeem us from all iniquity, and to purify to himself a peculiar people, zealous of good works.* Sanctification is the last *end* of all he did and suffered for us.

Holiness is the chiefest excellency of Man, his highest advantage above inferior Beings. 'Tis the Supreme Beauty of the Soul, the resemblance of Angels, the Image of God Himself. In this the perfection of the reasonable Nature truly consists, and Glory naturally results from it. As a *Diamond*, when its earthy and colourless parts are taken away, shines forth in its lustre; so when the Soul is freed from its Impurities, and all *terrene* Affections, it will appear with a Divine Brightness. *The Church shall then be glorious, when cleansed from every spot, and made compleat in Holiness.* To this I will only add, that *without Holiness we cannot see God*, that is, delightfully enjoy Him. Suppose the Law were dispensed with, that forbids any unclean person to enter into the *Holy Jerusalem*, the place cannot make him happy. For Happiness consists in the Fruition of an object that is suitable & satisfying to our desires. The Holy God cannot be our Felicity, without our partaking of his Nature. Imputed Righteousness frees us from Hell, inherent makes us fit for Heaven. The sum is, Jesus Christ that he might be a perfect Saviour, sanctifies all whom He justifies; for otherwise we could not be totally
exempted

exempted from suffering evil, nor capable of enjoying the supreme Good, we could not be happy here nor hereafter.

2. From hence it appears, that Saving Grace gives no encouragement to the practice of Sin. For the principal aim of our Redeemers Love in dying for us, was to *sanctifie and cleanse us, by the washing of water and the Word.* And accordingly all the Promises of Pardon and Salvation are conditional. The holy Mercy of the Gospel offers Forgiveness only to Penitent Believers, that return from Sin to Obedience: *We are commanded to repent and be converted, that our sins may be blotted out, in the time of* Act. 3. 19. *refreshment, from the presence of the Lord.* And Heaven is the reward of persevering Obedience: *To them who by patient continuance in well-doing, seek for* Rom. 2. 7. *glory, and honour, and immortality, eternal life.* There cannot be the least ground of a rational just Hope in any person without Holiness. *Whoever hath this* 1 John 3. 3. *hope in him, purifies himself even as he is pure.* By which it appears, that the genuine and proper use we are to make of the exceeding great, and precious Promises is, *That by them we may be partakers of the* 2 Pet. 1. 4. *Divine Nature, and escape the pollution that is in the world through lust.* Yet the corrupt hearts of men are so strongly enclined to their lusts, that they turn the Grace of God into wantonness, and make an advantage of Mercy to assist their Security; presuming to sin with less fear and more licence, upon the account of the glorious Revelation of it by our Redeemer. The most live as if they might be saved without being Saints, and enjoy the Paradise of the Flesh here, and not be excluded from that of the Spirit hereafter. But Grace doth not in the least degree authorize

Rom. 3. 3.

thorize and favour their Lusts, nor relax the Sinews of Obedience; 'tis perfectly innocent of their unnatural abuse of it. The Poison is not in the Flower, but the Spider. Therefore the *Apostle* propounds it with indignation, *Shall we sin that Grace may abound? God forbid.* He uses this form of Speech, to express an extreme abhorrency of a thing that is either impious and dishonourable to God, or pernicious and destructive to Men. As when he puts the question, Is God unjust who taketh vengeance? God forbid. And is there iniquity in God? God forbid. He rejects the mention of it with infinite averſation. Indeed what greater disparagement can there be of the Divine Purity, than to indulge our selves in Sin upon confidence of an easie Forgiveness? As if the Son of God had been consecrated by such terrible Sufferings, to purchase and prepare a Pardon for those who sin securely? What an unexpressible indignity is it to make a monstrous alliance between Christ and Belial?

Rom. 9. 14.

And this abuse of Grace is pernicious to men, if the *Antidote* be turn'd into Poison, and the Remedy cherish the Disease, the case is desperate. The *Apostle* tells us, *Those that do evil that good may come thereby, their damnation is just.* Suppose a presuming Sinner were assured, that after he had gratified his carnal vile desires, he should repent and be pardon'd, yet 'twere an unreasonable defect of Self-love to do so: What *Israelite* was so fool-hardy as to provoke a fiery *Serpent* to bite him, though he knew he should be healed by the brazen *Serpent*? But 'tis a degree beyond madness, for Men to live in a course of Sin upon the hopes of Salvation, making the Mercy of God to be his bondage, as if he could not be happy without

without them. An unrenewed Sinner may be the object of Gods Compassion, but while he remains so, he is incapable of Communion with him here, much less hereafter. Under the Law the Lepers were excluded the Camp of *Israel*, where the presence of God was in a special manner; much more shall those who are cover'd with *moral* Pollutions, be kept out from the habitation of his Holiness. 'Tis a mortal Delusion for any to pretend that *electing* Mercy will bring them to Glory, or that the all-sufficient Sacrifice of Christ will atone God's displeasure towards them, although they indulge themselves in a course of Sin. The Book of Life is secret, only *the Lamb* with whose Blood the names of the Elect are written there, *can open the seals of it*. But the *Gospel* that is a lower Book of Life, tells us the qualifications of those who are vessels of Mercy, they are by Grace prepar'd for Glory, and that there can be no benefit by the Death of Christ without conformity to his Life. Those who abuse Mercy now, shall have Justice for ever.

3. From hence we may discover the peculiar excellency of the Christian Religion, above all other Institutions; and that in respect of its Design and effect. The whole Design of the Gospel is exprest in the words of Christ from Heaven to *Paul*, when he sent him to the *Gentiles*, *To open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by Faith in Christ*. One great End of it is to take away all the filthiness and malignity wherewith Sin hath infected the world, and to cause in men a real conformity to Gods Holiness, according to their capacity.

city. As the Reward it promises is not an earthly Happiness, such as we enjoy here, but Celestial; so the Holiness it requires, is not an ordinary natural Perfection, which Men honour with the title of Vertue, but an *Angelical* Divine quality that *sanctifies us throughout in Spirit, Soul and Body*, that cleanses the Thoughts and Affections, and expresses itself in a course of universal Obedience to Gods Will. Indeed there are other things that commend the Gospel to any, that with judgment compares it with other Religions. The heighth of its Mysteries which are so sacred and venerable, that upon the discovery, they affect with reverence and admiration. Whereas the Religion of the *Gentiles* was built on Follies and Fables. Their most solemn Mysteries to which they were admitted after so long a circuit of Ceremonies and great preparations, contain'd nothing but a prodigious mixture of Vanity and Impiety, worthy to be conceal'd in everlasting darkness. Besides, the confirmation of the Gospel by Miracles doth authorize it above all *humane* Institutions. And the glorious eternal Reward of it infinitely exceeds whatever is propounded by them. But that which gives it the most visible preheminance, is, *That it is a Doctrine according to godliness*. The End is the *character* of its nature. The whole contexture and harmony of its Doctrines, Precepts, Promises, Threatnings is for the exaltation of Godliness. The objects of Faith revealed are not meerly *speculative*, to be conceived and believed only as true, or to be gaz'd on in an Extasie of Wonder, but *are Mysteries of Godliness*, that have a powerful influence upon practice. The Design of God in the publication of them, is not only to enlighten the Mind, but to warm the Heart, and purifie

*Fit totum
Fabula
Cælum.
Martial.*

1 Tim.6.3.

purifie the Affections. God discovers his Nature that we may imitate Him, and his Works that we may glorifie Him. All the Precepts of the Gospel are to embrace Christ by a lively Faith, to seek for Righteousness and Holiness in Him; to live Godly, Righteously, and Soberly in this present world. When our Saviour was on the Earth, the End of his Sermons, as appears in the Gospel, was to regulate the lives of Men, to correct their vicious Passions rather than to explicate the greatest Mysteries. Other Religions oblige their Disciples either to some *external* actions, that have no *moral* worth in them, so that 'tis impossible for any one that is guided by Reason to be taken with such vanities. Or they require things *incommodious* and burthensome. The Priests of *Baal* cut themselves. And among the *Chineses*, though in great reputation for wisdom, their *Penitents* expose themselves half naked to the injuries of the sharpest Weather, with a double cruelty & pleasure of the Devil, who makes them freeze here, and expects they should burn for ever. 'Tis not the most strict observance of serious Trifles, nor submitting to rigorous Austerities that ennobles the *humane* nature, and commends us to God. The most zealous performers of things indifferent, and that chastise themselves with a bloody Discipline, labour for nothing, and may pass to Hell through *Purgatory*. But the Religion of Christ reforms the Understanding and Will, and all the actions depending on them. It chases away Errour, and Vice, and Hatred, and sheds abroad Light and Love, Purity and Peace; and forms on Earth a lively representation of that pure Society that is in Heaven. The End of it is to render men *like the Angels* in Holiness, ἁγιασμός.

that they may be so in Blessedness. This will render it *amiable* to all that consider it without Passion. And 'tis worthy of observation, that although many Heathens and Hereticks have contradicted other parts of the *Christian* Religion; yet none have dar'd openly to condemn the *Moral* part of it.

The *Effect* of the Gospel hath been answerable to the *Design*. One main difference between the *old* and *new* Law, is, that the *old* gave the knowledg of Rules without power to observe them; the *new* that is attended with the Grace of Christ enables us by a holy Love to perform that, which the other made men only to understand. Of this we have the most sensible Evidence in the *Primitive* Church, that was produc'd by the *first* beams of the Sun of Righteousness, & had received the first fruits of the Spirit. What is more wonderful and worthy of God, than that perfect Love, which made all the first Believers to have one Heart and one Soul? What greater contempt of the World can be imagined, than the voluntary parting with all their Goods in consecrating them to God for the relief of the Poor? And the Churches of the *Gentiles*, while the Blood of Christ was warm, and His Actions fresh in the memories of men, were exemplary in Holiness. *They were as Stars shining in a perverse generation.* There was such a brightness in their Conversations, that it pierc'd through the darkness of *Paganisme*, and made a visible difference between them and all others. Their words and actions were so full of zeal for the Glory of God, of Chastity, Temperance, Justice, Charity, that the Heathens from the Holiness of their lives concluded the Holiness of their Law, and that the Doctrine that produc'd such fruits could not be evil. The
first

first light that discovered the Truth of the *Christian* Faith to many, was from the Graces and Vertues that appear'd in the Faithful. The Purity of their Lives, their Courage in Death, were as powerful to convert the World, as their Sermons, Disputations and Miracles. And those who were under such strong prejudices, that they would not examine the Doctrine of the Gospel, yet they could not but admire the Integrity and Innocency, that was visible in the conversation of *Christians*. They esteem'd their persons from the good qualities that were visible in them, when they hated the *Christian* name for the conceal'd evil they unreasonably suspected to be under it. This *Tertullian* excellently represents in his *Apology*. The most part are so prejudic'd against the Name, and are possess'd with such a blind hatred to it, that they make it a matter of reproach even to those whom they otherwise esteem'd. *Caius*, they say, is a good man, he hath no fault, but that he is a *Christian*. Thus the excellent Holiness of the Professors of the Gospel forc'd a *veneration* from their Enemies.

Vid. Chrysost. in Homil. 6. in 1 Epist. ad Corinth.

Bonus Vir Caius Sejus, nisi Christianus.

But we are fallen from Heaven, and mixt with the dust. Our conversation hath nothing singular in Holiness to distinguish us from the World. The same corrupt Passions reign in Professors of Christianity, as in those who are strangers from the Sacred Covenant. If we compare our selves with the *Primitive* Church, we must confess our unworthiness to be call'd their successors. Sixteen hundred years are run out since the Son of God came down to sanctifie and save the World, which are so many degrees, whereby we are descended from the first Perfection. We are more distant from them in Holiness than in Time. So universal and great is the Corruption, that

tis

'tis almost as difficult to revive the dying Faith of Christians, and to reform their Lives according to the purity of their Profession, as the Conversion of the World was from *Heathenism* to *Christianity*.

'Tis true, In every Age there are some Examples of the Vertue of the Gospel, that reflect an honour upon it. And this last Age, which we may call the Winter of the World, in which the Holy Spirit hath foretold, *That the love of many shall grow cold*, by a marvellous *Antiperistasis* hath inflam'd the hearts of some excellent Saints towards God and Religion. But the great number of the wicked, and the progress of Sin in their Lives, there is no measure of Tears sufficient to lament.

Fourthly, I shall press Christians to *walk as becomes the Gospel of Christ*, answerably to the Holiness and Purity of that Divine Institution, and to those great and strict Obligations it laies upon us. The Gospel requires an entire Holiness in all our Faculties, an equal respect to all our Duties: We are commanded to *cleanse our selves from all pollutions of flesh and spirit, to be holy in all manner of conversation*. We are enjoin'd, *To be perfecting Holiness in the fear of God. To be holy, as He that hath called us is Holy*. A certain measure of Faith, and Love, and Obedience, a mediocrity in Vertue, we must not content our selves with. 'Tis not a counsel of Perfection given only to some *Christians* of a peculiar order and elevation, But the command of a Law that without exception binds all, *Be perfect as your Heavenly Father is perfect*. The Gospel gives no Dispensation to any Person, nor in any Duty. The Doctrine that asserts there are some excellent works to which the lower sort of Christians is not oblig'd, is equally pernicious

cious, both to those who do them by Presumption, as if they were not due, and were therefore *meritorious*; and to those who neglect them, by a blind Security, as if they might be saved, without striving to reach the highest degrees of Obedience. 'Tis a weak pretence, that because the consummate measure of Sanctification can only be attained in the next life, therefore we should not endeavour after it here. For by sincere and constant endeavours we make nearer approaches to it, and according to the degrees of our progress, such are those of our joy. As Nature hath prescribed to all heavy Bodies their going to the Centre, and although none comes to it, and many are at a great distance from it, yet the ordination of Nature is not in vain: Because by virtue of it, every heavy Body is alwaies tending thither in *motion* or *inclination*. So although we cannot reach to compleat Holiness in this imperfect state, yet 'tis not in vain that the Gospel prescribes it, and infuses into *Christians* those dispositions whereby they are *gradually* carried to the full accomplishment of it. Not to arrive to Perfection is the weakness of the Flesh, not to aspire after it is the fault of the Spirit. To excite us, it will be of moment to consider the great Obligations that the Gospel laies upon *Christians* to be holy. By that Covenant the Holy God is pleased ^{1 Joh. 3. 1.} to take them into the Relation of his Children; and as the nature of Sanctification, so the motives of it are contained in that Title. For so near an Alliance obliges them to a faithful observation of his Commands, and to imitate him with the greatest care, that the Vein of his Spirit, and the Marks of his Blood may appear in all their actions. *Whoever is born of God doth not commit sin*: The allowed practice ^{1 Joh. 3. 9.} of

of it is inconsistent with the quality of a Son of God, 'tis contrary to the Grace of his Divine Birth. Nay, the omission of Good, as well as the commission of Evil is inconsistent with that Relation. 'Tis for this reason, that Holiness is so much the *character* of a true Christian, that to be a Christian and a Saint are the same thing in the Writings of the *Apostles*. That venerable Title obliges him to a higher practice of Vertue, than ever the *Pagans* imagined. He is far behind them, if he do not surpass them, and if he is surpassed by them, he will be cloathed with shame. Besides, our Redeemer who hath a right to us by so many titles, by his Divine and Humane Nature, by his Life and Death, by his Glory and Sufferings; as He strictly commands us to be holy, so he hath joyned Example to his Authority, *That we may walk as he walk'd*, and be *as he was in the world*. St. Paul makes use of this consideration, to restrain the Disciples of Christ from all Sin, and to perswade them to universal Holiness. After he had mentioned the disorders of the *Gentiles*, to deter the *Ephesians* from the like; he tells them, *But ye have not so learned Christ*, that is, his rule and practice instructed them otherwise. And when he commands the *Romans*, *To walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying*; he opposes to all these vices, the pattern that Christ set before us, *But put ye on the Lord Jesus Christ*. The expression intimates the Duty, that as the Garment is commensurate to the Body, so we are to imitate all the parts of his Holy Conversation.

Eph. 4. 20.

Rom. 13.
13, 14.

'Tis no wonder that the Heathens gratified the inclinations of Lust or Rage, when their Gods were represented acting in such a manner, as to authorize

rise their Vices. *Semina pene omnium scelerum, à Diis suis peccantium turba collegit*, as *Julius Firmicius* justly reproaches them. There was no Villany, how notorious soever, but had some Deity for its Protector. They found in Heaven a Justification of all their crimes, and became vicious by imitation. For 'tis very congruous for men to follow those whom they esteem to be perfect, and to whom they think themselves accountable. If they attribute to their Supreme God, the Judg of the World, Vices as Vertues, What Vertues will there be to reward, or Vices to punish in Men? But for those that name the Name of Christ to continue in iniquity, is the most unbecoming thing in the world. For they live in the perfect contradiction of their Profession. An unholy Christian is a real Apostate from Christ, that retracts by his wickedness the Dedication that was made of him in his Baptism. Although he doth not abjure our Saviour in words, *he denies him in his works*. A proud person renounces his Humility, the revengful his Mercy, the luke-warm his Zeal, the unclean his Purity, the covetous his Bounty and Compassion, the hypocrite his Sincerity. And can there be any thing more indecent and absurd, than to pretend the relation and respect of Disciples to such an holy Master, and yet by Disobedience to deny him? When the bloody Spectacles of the *Gladiators* were first brought to *Athens*, a Wise man cried out to the Masters of the Prizes, That they should remove the Statue and Altar of *Mercy* out of the City, there being such an incongruity between the Goddess they pretended to worship, and that cruel Sacrifice of Men for the sport of the People. It were more suitable for those who are not afraid to violate the most Holy Laws, and to

Deorum cultus boni esse non possunt; ab ipsis enim diis eruditur ad injuriam.
Lactan.

contradict the Pattern of Christ, to leave their Profession, and to take some other more complying with their Lusts. 'Tis not the Title of a Christian that sanctifies those who pollute and defame it. 'Tis not wearing the Livery of Christ that can honour those who stain it by their filthiness; but 'tis an aggravation of their guilt. 'Tis an unconceivable indignity to our Saviour, and revives the old calumnies of the Heathens, as if the Gospel were a Sanctuary for Criminals, when those *that call him Lord, do not what he commands them. I know*, saith Christ, *the blasphemy of them that say, they are Jews and are not, but are the Synagogue of Satan.* Those that own the Profession of Christianity, and live in unchristian Practices, are baptised *Pagans*, and in effect revile our Blessed Redeemer, as if He had proclaim'd a licentious impunity for Sinners. Such Wretches may deceive themselves with a pretence they believe in Christ, and that visibly they declare their dependence on him; but this pretence will be as unprofitable as 'tis vain. 'Tis not the *calling him Lord, that will give them admission into the kingdom of heaven.* The naked name of a Christian cannot protect them from the wrath of God. *Tertullian* smartly upbraids some in his time who were careless of the Dignity & Purity of the *Christian* Profession in their Lives, imagining that they might reverence God in their hearts, without regarding him in their actions: that they might *Salvo metu & fide peccare*, Sin without losing their fear of God, and their Faith: To refuse this gross contradiction, he propounds it in a sensible example, *Hoc est salva castitate matrimonium violare, salva pietate parenti venenum temperare*, This is the same thing as to violate the Fidelity of Marriage, without

Celsus, Zosimus.

Rev. 2.9.

Mat. 7.21.

Lib. de Pan.

without the wounding of Chastity, or to poison a Parent without failing in the duty that is owing to them. And to express his indignation, he tells them, *Sic ergo & ipsi salva venia in Gehennam detruduntur, dum salvo metu peccant.* Let them expect that God will cast them into Hell, without prejudice to their Pardon, as they pretend to Sin without prejudice to the respect they bear him.

To sum up all; Jesus Christ as by his Doctrine and Life he clearly discover'd our Duty, so he offers to us the Aid of his Spirit for our assistance, by which the Commands of the Gospel are not only possible but easy: And to enforce our obligations he hath threatned such Vengeance to the rebellious, and promised such a Reward to those that obey the Gospel, that it is impossible we should not be deeply affected with them, if we seriously believe them, and He hath given such evidence of their truth, that 'tis impossible we should not believe them, unless *the God of this world hath blinded our minds.* 'Tis matter therefore of just astonishment, that Christians should not express the efficacy of the Gospel in their actions. How can a reasonable Creature believe that eternal Damnation shall be the Punishment of Sin, and yet live in the wilful practice of it? The *Historian* speaking of *Mushrooms* that sometimes prov'd deadly to whole Families, asks with wonder, What pleasure could allure them to eat such doubtful Meat? Yet they may be so corrected as to become innocent. But when 'tis certain that the Pleasures of Sin are mortal, Can any one be tempted by those *attractives* to venture on that, which will undoubtedly bring Death to the Soul? Let Sense itself be Judge, and make the comparison between whatsoever the pre-

*Familias
nuper inter-
ire, & tota
Convicta,
que voluptas
tanta tam
insipidis
cibi?*

sent Life can afford for delight in Sin, and what the future Death will bring to torment it: Let the Flesh see into what torments all its delights shall be changed, and with what other fire than of impure Lust it shall burn for ever.

Besides, We are encouraged to our Duty with the assurance of a Happiness so excellent, that not only the enjoyment of it in the next World, but the just expectation of it here makes us truly blessed. If the Reward were small, or the Promise uncertain, there might be some pretence for our not performing the Conditions to obtain it: but when the one is infinitely great, and the other as true as the God of truth, what more powerful motive can be conceiv'd to make us holy. 'Tis the Apostles chosen Argument, that *We should walk worthy of him who hath call'd us to his Kingdom and Glory.* The *Heathens* were in a great measure strangers to the Secrets of another World; they had but a shadow of probability, we have the Light of Truth brought down from Heaven by the Son of God, that reveals to us a Blessedness, that deserves our most ardent *active* Affections. But if Men are not wrought on by natural Reason, nor divine Faith, if neither the Terrours of the Lord, nor the blessed Hope can perswade them from Sin to Holiness, their condition is irrecoverable. In this the Rules of Natural and Spiritual Healing agree. Where neither *Corrosives* nor *Lenitives* are successful, we must use the Knife; if cutting off be unprofitable, we must sear the part; if the Fire is ineffectual, the Ulcer is incurable. If the threatning of Hell-fire, through Unbelief and Carelessness is not fear'd, and hath no efficacy to correct and change Sinners, what remains but to make a *presage* of eternal

Hippocrat.
Sect. 7. Aphorif. ult.

nal Death, that will unavoidably and speedily seize on them? And if so clear a discovery of the Heavenly Glory doth not produce in men a living Faith that works by Love, and a lively Hope that purifies the Heart and Conversation, what can be concluded, but that they are wholly sensual and senseless, and shall be for ever deprived of that Blessedness they now despise and neglect?

CHAP.

CHAP. XX.

The Divine Power is admirably glorified in the Creation of the World, in respect of the greatness of the effect, and the manner of its production. 'Tis as evident in our Redemption. The Principal Effects of it are considered. The Incarnation of the Son of God is a work fully responsible to Omnipotence. Our Redeemers Supernatural Conception by the Holy Ghost. The Divine Power was eminently declared in the Miracles Jesus Christ wrought in the course of his Ministry. His Miracles were the evidence of His Celestial Calling, they were necessary for the conviction of the World: their Nature considered. The Divine Power was Glorified in making the Death of Christ Victorious over all our Spiritual Enemies. The Resurrection of Christ the effect of Glorious Power. The Reasons of it from the quality of his Person, and the nature of his Office, that he might dispense the Blessings he had purchased for Believers. His Resurrection is the foundation of Faith. It hath a threefold reference, to his Person as the Son of God, to his Death as an Al sufficient Sacrifice, to his Promise of raising Believers at the last day.

THE Divine Power is admirably glorified in the Creation of the World; not only in regard of the greatness of the Effect, that comprehends the Heavens and Earth, and all things in them: but in regard of the marvelous way of its Production: for He made the great Universe, without the concurrence

concurrence of any material cause from nothing. For this reason the raising this glorious Fabrick is produc'd as the distinctive *character* of the Deity from the troop of false gods. The *Psalmist* declares, *The Lord is to be fear'd above all gods, for all the gods of the Nations are Idols, but the Lord made the Heavens.* And as He began the Creation by proceeding from nothing to real existence, so in forming the other parts, He drew them from infirm and indisposed matter, as from a *second* nothing; that all his Creatures might bear the real testimonies of Infinite Power. Thus He commanded Light to arise out of Darkness, and sensible Creatures from an insensible Element. He created Man, the accomplishment of all his Works, from the lowest and grossest Element the Earth. Now although at the first view we might conceive that the visible World is the greatest Miracle that ever God performed, yet upon serious reflection we shall discover, that the works of Grace are as wonderful as the works of Nature, and that the Power of God is as evidently express'd in our Redemption, as in the Creation. For the fuller understanding of this, I will consider some of the principal Effects of the Divine Power in order to our blessed Recovery.

I. The Incarnation of the Son of God, in accomplishing whereof such Power was exercis'd, as no limited Understanding is able to comprehend. *The Word was made Flesh.* This signifies the real *Joh. i. 14.* Union between the *Humane* Nature and the *Divine* in our Redeemer. Before his *Incarnation* he appeared in an *humane* form to the *Patriarchs*, and in the *flaming* Bush to *Moses*, but 'tis never said with respect to those Apparitions, that the Word was made

made Flame, or Man. But when He came into the World to save us, He assum'd the compleat Nature of Man into an *Hypostatical* Union with himself. That admirable Person possesses the Titles, Qualities and Natures of God and Man. In that ineffable Union, each of the Natures preserves its proper form, with all the necessary consequents proceeding from it. The *Humane* Nature is joyn'd to the Eternal Word, but not chang'd into its Divinity; 'tis not infinite and impassible. The *Deity* is united to Flesh, but not transformed into its Nature, 'tis not finite and passible. But although there is a distinction, yet no separation: Although there are *two* Natures, yet but one sole *Jesus*. In the same Subsistence the Creator and the Creature are miraculously allied. Now this is a work fully responsible to Omnipotence, and expresses whatever is signified by that Title. The Apostle mentions it with an Attribute of excellency, *Without controversie great is the Mystery of Godliness, God manifest in the Flesh.*

1 Tim. 3. 16. 'Tis as sublime, as holy. In this the Divine Power appears in its Magnificence, and in some respect more gloriously than in the Creation: For there is incomparably a greater disparity between the Majesty, Greatness and Infiniteness of God, and the Meanness of Man, than between the whole World and Nothing. The degrees of disparity between the World and Nothing are not actually infinite, but between the most excellent creature and the Glorious Creator they are absolutely infinite. From hence it is, that *that* which in other things resolves our doubts, here increases the wonder, and in appearance makes it more incredible. *Ye do erre*, saith Christ to the *Sadduces* (who denied the Resurrection) *not knowing*

knowing the Power of God. But the more raised thoughts we have of his immense Power, the more unlikely his conjunction with a nature so far beneath him will seem to be.

2. The Divine Power was magnified in our Redeemers Supernatural Conception. 'Twas requisite his Body should be miraculously form'd of the substance of a Woman, by the operation of the Holy Ghost, not only in respect of its singular Dignity, and that he might be the pattern of our Regeneration, that is performed by the Efficacy of the Spirit not of the Flesh, but in respect of his Office: For he was the Heavenly *Adam* and therefore allied to us; and absolutely pure from the stain of Sin. Heaven and Earth concurr'd to form that Divine Man the King of both, the Earth furnishing matter, and Heaven the principle of his conception. Accordingly the Angel told *Mary*, who questioned how she could be a Mother, not having known a Man, *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that Holy thing that shall be born of thee, shall be called the Son of God.* This was foretold many Ages as an admirable Effect of God's Power. When *Judah* was oppress'd by two potent Kings, & despair'd of an escape, to raise their drooping Spirits, the Prophet tells them, *the Lord himself would give them a sign of their future Deliverance. Behold, a Virgin shall conceive and bear a Son, and shall call his Name Immanuel.* The Argument is from the greater to the less: for 'tis apparently more difficult that a Virgin, without injury or blemish to her purity and integrity, should conceive and bring forth *Immanuel*, than the defeating humane forces how great soever. If God will accomplish that Stupendious, unheard

Luk. i.
Isa. 7. 14.
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of wonder, much more would he rescue his People from the fury of their adversaries.

3. The Divine Power was eminently declar'd in the Miracles our Saviour wrought during the time of his publick Ministry, to verifie his Divine Mission, that He was the great Prophet sent from God to instruct Men in the way of Life. In discoursing of this, I will briefly shew, that Miracles were a convincing proof of his Celestial Calling, and that the performance of them was necessary in order to the conviction of the World, and consider particularly those He wrought.

1. A Miracle is an extraordinary Operation of God in Nature, either in stopping its course, or in producing some effects that are above its Laws and Power: So that when He is pleased to work any, they are his Seal to authorise the Person and Doctrine to which they are annexed. By them Faith is made visible: The Unbeliever is convinc'd by his Senses, the only witnesses above reproach in his account. From hence *Nicodemus* addresses himself to Christ, *Master, we know that thou art a Teacher come from God; for no man can do those Miracles that thou dost, except God be with him:* That is, No inferiour Agent can perform them, without the special assistance of the Divine Power. And 'tis not to be supposed, that God will lend his Omnipotency to the Devil to work a real Miracle, to confirm a falsity; and thereby, necessarily induce Men into error in a matter of infinite moment: for such is the Doctrine of Salvation that Christ Preach'd.

2. The working of Miracles was necessary to convince the World, that Jesus Christ was sent from God, whether we consider the Jews or the Gentiles.

To

John 3.2.

To convince the Jews, upon a double account.

1. Because the performance of them was one of the characters of the promised Messiah. For this reason when two of *Johas* Disciples came to inquire whether he were the expected Prophet, he returns this answer to the question, *Go and shew John these things which ye do hear and see, the Blind receive their Sight, and the Lamme walk, the Lepers are cleansed, and the Deaf hear, the Dead are raised up, and the poor have the Gospel preach'd to them.* Thus he described his Office, and verified the Commission he had from God, by representing his Miracles in the Words of the Prophecy. Mat. 11. 4. 5.

2. Our Saviour came to alter the Religion of the Jews that had been confirmed by many illustrious Miracles, therefore to assure them that he was Authoris'd from Heaven, he wrought such and so many, that for their greatness, clearness and number exceeded all that were done before his coming. Our Saviour tells the Jews, *If I had not done among them the Works which none other man did,* they had not had sin: that is, in rejecting him. For if he had exercised only a Power like unto that of *Moses* and the Prophets, in his Miraculous Actions, they had been obliged to have honoured him as one of their rank, but not to have attributed an incomparable Dignity to him. But he did those which neither *Moses* nor the Prophets had performed, and in those that had been done, Christ excell'd them in the manner of doing them. This the Jews could not contradict, and from hence their infidelity was made culpable.

Secondly, Miracles were necessary to convince the *Gentiles*. 1. For the Gospel forbids the various Religions among them, and commands all to worship

God alone in Jesus Christ, so that without a sensible demonstration, that *that* was the way wherein He would be served, their prejudices had been invincible. 2. The Gospel propounds Threatnings and Promises that regard a future state, where no living Eye can see their effects, so that without an extraordinary confirmation, it was not likely that men should yield a firm assent to them. If it be said, Our Saviour did his Miracles only in *Judea*, where very few of the *Gentiles* saw his Person or Works. I answer, His Miracles were primarily design'd for the conviction of the *Jews*, and in a secondary intention to disarm Infidelity among the *Gentiles*. Therefore the Testimony of them was conveyed by those who were Eye-witnesses, and most worthy of credit, and who did many great wonders in the Name of Christ, to verifie the report of his famous Miracles, and declare his Power and Divinity. Of this more afterwards.

Now I will briefly consider the Miracles wrought by Christ, that were the certain Signs of Gods favouring of him, and made his Commission *authentic*. Before his coming the hand of the Synagogue was dried up, and impotent to produce Miracles. The Holy Spirit was withdrawn, and for the space of *four hundred* years, no Prophet nor Worker of Wonders appeared. *John the Baptist*, though *the Angel* deputed to signify the coming of Christ, yet did no Miracles. But our Saviour was invested with Power from above, and performed many. Their quality and number is considerable.

1. They were not mere Signs, as the conversion of *Moses* Rod into a Serpent; nor destructive and punishing, as the Wonders in *Egypt*; but advantageous

vantageous and beneficial to men, the equal demonstrations of his Mercy and Power. He cured Diseases that were absolutely desperate, by the mere signification of his Will; As the Son of the Nobleman who was sick at *Capernaum*, when Himself was at *Cana* in *Galilee*: or by such visible means, that the Spectators might be fully convinced, that it was not the external application, but his sole Vertue & Divine Power that produced the effect; Thus by anointing with Clay and Spittle the Eyes of him that was born blind, who never had any natural possibility of seeing, he wrought an unparalleld Cure. *It was never yet heard, that any man opened the eyes of one that was born blind.* Therefore he that was healed, inferr'd from that, as a most pregnant proof, that our Saviour was from God. He rais'd the dead. This effect exceeds the power not only of Men, but of the Angels. 'Tis true, That one Angel destroy'd in a night an *hundred fourscore and five thousand* of the *Assyrian Army*; but 'tis as true, that all the Angels together cannot raise from the dead one Man. 'Tis wholly the work of the Lord of Nature, who holds the Keys of Life and Death in his hands. 'Tis only his Light can dispel the darkness, his Voice can break the silence of the Grave. And 'tis observable, that our Saviour who sometimes conceal'd his miraculous works, and forbid the publishing of them, yet perform'd this kind before many Witnesses, that they might publish and verifie it, as being most conclusive of his mission from God. He raised to life the Rulers Daughter, to the astonishment of all that were present to attend her Funeral. The Widows Son of *Naim* was carried without the Gates of the City to his Grave, *Jesus* stops the sad train,

John 4.46.

John 9.

Mar. 5.42.

Luk.7.15.

Joh.11.44.

train, and restores life to the young Man, and to his Mother something more dear than her life. And the more signally to triumph over Death, he persuaded it to its sort, the obscurity of the Grave. *Lazarus* was buried four dayes, his Carcase was corrupted, Jesus calls him from the bottom of his Tomb with that powerful voice that created the World; The Dead answers and comes forth to the amazement of all that saw the Glory of God so clearly manifested. The Evangelist reports that the People afterward were as desirous to see *Lazarus* as Jesus. Add to these his casting out of Devils. Before the Fall, the unclean Spirit was incorporated with the Serpent, but now with Man himself. He seizes on the External Organs and Internal Faculties, and rules him at his pleasure. In the time of Christ great numbers were possesst: for the Devil perceiving the ruine of his Kingdom approaching, he would extend the limits of it here, and by the perfect possessing of sinners, begin their torment, which is one act of his principality. The case of those persons was most compassionate. For in that close fight the soul was disarmed of its defensive weapons, being hindered in a great measure of the free use of its faculties. Whereas in other Temptations he works by outward object at a distance, here he makes a violent assault on both parts. 'Tis the true anticipation of Hell, for the possesst person is not exempted from Suffering, the priviledge of Death, nor enjoys the free power of doing, the effect of Life. Now the ejecting of this Enemy was above the force of any humane means; no material applications had power over immaterial Spirits. But our Saviour by a Word commanded them forth of their

their Garrisons. And the Evangelists observe that the sight of it affected the People in an extraordinary manner above what his other Miracles did. 'Tis said, *they were all amazed, inſomuch that they question'd among themſelves ſaying, what thing is this, what new Doctrine is this? For with Authority commandeth he even the unclean Spirits, and they obey him.* His Empire over evil Spirits was more admired than over Diſeaſes, or Death it ſelf. Thoſe who were inſenſible of his former Miracles, received impreſſion from this: *They were aſtoniſh'd at the mighty Power of God, confeſſing that it was never ſo ſeen in Iſrael.* And another time they ſaid, *is not this the ſon of David?* i. e. the Meſſiah. The Pharifees his obſtinate enemies were more troubled about this, than any other action; and to elude the preſent conviction that He came from God, aſcribed it to a ſecret compact with *Beelzebub*, as if there were a colluſion between the evil Spirits, a leſſer Devil retir'd that the Prince might reign. But ſo great was the Evidence of the Spirit of God in that act of Jurisdiction over the Devils, that our Saviour charges them with unpardonable Guilt for their wilful denying it.

Mat. 1. 27.
29. 33.

Luk. 9. 43.
Mat. 9. 33.

The number of his Miracles was ſo great, that St. *John* ſaith, *If all were written, the world could not contain the Books.* We may in part conjecture how numerous they were, by taking notice how many he perform'd in one day. He dined with *Matthew* at *Capernaum*; whiles He was there, *ſixteen* entreated Him to go to his Daughter newly dead; as He went the Woman with the bloody Iſſue toucht the hem of his garment and was healed; He raiſed the dead Maid; in his returning He cured *two* blind men, and immediately

Mat. 9. 10,
11, 12, 25.
29. 33.

immediately after cast out the Devil from one that was dumb. And in all these miraculous Operations the glory of Gods Power was clearly manifested.

4. The Divine Power admirably appeared in making the Death of Christ victorious over all our Spiritual Enemies. Now to shew what an eminent degree of Power was exercised in the effecting this, we must consider, that after Satan was cast out of Heaven for his Rebellion, he set up a throne on the Earth, and usurpt an absolute Empire over Mankind. His Power was great, and his Malice was equal to his Power. The *Apostle* represents him with his black Army under the titles of *Principalities and Powers, the rulers of the darkness of this world, spiritual wickednesses in heavenly places*; as in respect of the Order among them, so in respect of their Dominion they exercise in the World. His Principality hath two parts; To tempt Men powerfully to sin, and to execute the wrath of God upon them. *He works effectually in the Children of Disobedience.* He fires their Lusts, and by the thick ascending smoak darkens their Minds, and hurries them to do the vilest Actions. *And he hath the power of death*, to torment Sinners; God justly permitting him to exercise his Cruelty upon those who comply with his Temptations. Now in the time of Christ seeing, many ravish'd out of his hands, and translated into the Kingdom of God, he grew jealous of his state, and by his instruments brought Him to a cruel and shameful Death. He then in appearance obtain'd a compleat Conquest, but in truth was absolutely overcome. And from hence the glorious Power of Christ is most clearly manifested. As he that will take the height of a Mountain, must descend to the lowest part
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of the Valley, where fixing his Instrument, he may discover the distance from the foot to the top of it : So we must descend to the lowest degree of our Saviours abasement, to understand the height of his exaltation. *By Death he overcame him that had the* Heb.2. 14. *power of Death, that is the Devil.* For his cruel Empire was founded in Mans Sin ; his greatness was built on our Ruins. All the *penal* Evils he brings on Mankind are upon the account of our Disobedience, and his mighty power in Temptations, is from our inward Corruption. Otherwise he might surround, but could not surprise us. Now the Lord Christ by his Death hath taken away the Guilt and Power of Sin : The Guilt in enduring the Curse of the Law, and thereby satisfying Eternal Justice, which all the Creatures in Heaven and Earth could not do : and the Power of it, *By crucifying our* Row. 6. 6. *old man with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* *By the* Gal.6. *Cross of Christ the world is crucified to us, and we are crucified to the world.* By it we are vindicated from the power of Satan, *into the glorious liberty of the Sons of God.* For this reason our Saviour, a little before his Passion, said, *Now shall the Prince of this world be cast out.* *By the Cross he spoil'd Principalities* 2 Col.15. *and Powers, and made a shew of them openly, triumphing over them in it,* to their extreme confusion, in the view of Heaven and Earth. Although the Resurrection and Ascension of Christ are the proper acts of his Triumph, yet his Death is the sole cause and original of it. The Nails and Spear that pierced his Body, were his *omnipotent* Arms, and the Cross the instrument of his Sufferings, was the *Troop* of his Victory. All our *triumphant* Palms are gathered
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from that tree. 'Tis there our Saviour bruised the head of the old Serpent, and renewed his antient Victory over him.

And from hence it was, that upon the *first* Preaching of Christ crucified, Oracles were struck dumb,

and put to eternal silence, invisible Powers were forc'd to do him visible honour. As the Rising Sun causes the Night-birds to retire, so his Name chas'd the rout of false Deities into darkness. They continue to be our enemies, but not our lords. Now where did

μετὰ τὸν σταυρὸν, καὶ τὸ στήθειον
παύθη, ὅτι ἐπὶ φαιναίξει τὰς ἀν-
θρώπους ὁ Ἀσκησιπιδός, ὃς δὲ ἄλλοι
τῆς τῶν καλουμένων θεῶν. Ἀπαντα
γὰρ αὐτῶν τὸ ἔμαχον ὅσον πινύς νικ-
πελάδας τὸ σκότω παρέπεμψεν ἀ-
νατίλαν τὸ φῶς. *Theodor. de Cur.*
Grec. Affect. Lib. 12.

the Divine Power ever appear more glorious than in our crucified Saviour? He hath done greater things suffering as Man, than acting as God. The Works of Creation and Providence are not equal to the effects of his Death. In the Creation a corruptible World was produced from Nothing, which as it had no disposition, so no contrariety to receive the form the Creator gave it: But the new World of Grace that is immortal, was form'd out of rebellious matter. The most eminent work of Providence was the drowning the *Egyptians* in the *Red-Sea*: But the spiritual *Pharaoh* and all his Hosts were drowned in his Blood. In short, the Cross hath opened Heaven to us, and wrought a miraculous change on the Earth. But this I shall more particularly consider under another Head of Discourse.

Fifthly, The Divine Power was eminently magnified in Christs Resurrection from the Grave. This was foretold concerning the *Messiah* by the Prophet

David.

David speaking in the type, *My flesh shall rest in hope, Psa. 16. 10. for thou wilt not leave my Soul in Hell, neither wilt thou suffer thy Holy One to see corruption.* As it was ordain'd by Gods Counsel, so 'twas executed by his Power. This is *decisive*, that He is the *Messiah*. His other Miracles were performed by the Prophets, but this was singular and only done by the God of the Prophets. The Reasons of it prove, that 'twas equally necessary for his Glory and our Salvation.

1. The Quality of his Person required it. For He was a Heavenly Man without Guilt, therefore *immortal* by the original Constitution of his Nature. Death that is the wages of Sin had no power over him. He was subject to it not by the Law of his Conception, but the Dispensation of his Love, not to satisfy Nature, but purchase our Salvation. Therefore the Eternal Law that annexes Immortality to Innocence, would not suffer that He should remain in the state of Death.

2. The Nature of his Office made it necessary. As the *Oeconomy* of our Redemption required, that He should descend from Heaven the Seat of his Glory, that by dying He might expiate our Sins, so after his lying in the Grave so long as to attest the reality of his Death; 'twas necessary he should rise again in order to his dispensing the glorious Benefits He had purchas'd. The *Apostle* tells the *Corinthians*, *If Christ be not risen, then our preaching is in vain, and your faith is also in vain.* 1 Cor. 15. 14. For the Faith of Christians hath a *threefold* reference. 1. To the Person of Christ, that he is the Son of God. 2. To his Death, that 'tis an all-sufficient Sacrifice for Sin. 3. To his Promise, that He will raise Believers at the last Day.

Now the Resurrection of Christ is the Foundation of Faith in respect of all these.

Rom. I. 4.

1. He was declar'd *to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the dead.* He was the Son of God from Eternity as the Word, and from the first moment of his Incarnation as God-Man; But the honour of this relation was much eclips'd in his poor Life, and ignominious Death. And although his darkeſt night was inlightened with ſome discoveries of his Deity, yet they were tranſient and ſoon vaniſh'd. But in his Resurrection God did publickly own him in the face of the World, therefore he is represented, testifying from Heaven, *thou art my Son, this day have I begotten thee,*

Act. 13. 33.

According to the Phrase of Scripture; then things are ſaid to be, when they conſpicuouſly appear. All the Miraculous proofs by which God acknowledged him for his Son during his Life, had been ineffectual without this. If he had remain'd in the Grave it had been reaſonable to believe him an ordinary perſon, and that his Death had been the puniſhment of his preſumption; but his Resurrection was the moſt illuſtrious and convincing evidence, that he was what he declar'd himſelf to be. For it is not conceiveable that God ſhould put forth an Almighty power to raiſe him, and thereby au horiſe his uſurpation, if by robbery he had aſſumed that Glorious Title. He is therefore ſaid *to be juſtified by the Spirit, which raiſed him,* from all the accuſations of his Enemies, who charg'd him with Blaſphemy for making himſelf equal with God: Upon the evidence of it, *Thomas ador'd him as his Lord and God.*

Tim. 3. 16.

2. His Resurrection is the moſt pregnant proof
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of the Allsufficiency of his Satisfaction. This was special in the death of Christ, that the Curse of the Law accompanied it, and seemed like an Infinite weight to lie on his Grave. But in rising again, the Value and Vertue of His Sufferings was fully declared. Therefore the Apostle tells us, *that he was delivered for our Offences, and was raised again for our Justification.* Although his Death was sufficient to Merit our Pardon, yet since Believers alone actually partake of the benefit, and none could believe, if he had not rose from the Grave; 'tis clear His Death had been ineffectual without it.

Rom. 4. 25.

3. Our Faith in His Promises to give Life and Glory to his Servants, is built on his Resurrection: for how could we believe him to be the Authour of Life, who remained under the power of Death? How could he quicken and Glorifie us, who finally perisht? If he had been confined to the Grave, all our hopes had been buried with him. But his Resurrection is the Cause, Patern and Argument of ours: he did not only raise his Body from the Grave, but his Church with him. Now the effecting this is attributed to the Divine Power with a note of eminency: *Christ was raised by the Glory of his Father* that is by his Power, which in that Act was manifested in its full splendour, for what is stronger than death? and more exorable than the Grave? Omnipotency alone can break its Gates, and loose its Bands.

Rom. 6. 4.

C H A P. XXI.

The Divine Power was glorified in the Conversion of the World to Christianity. Notwithstanding the imaginary Infirmary in Christ Crucified, yet to the Called He was the Power of God. The numerous and great difficulties that obstructed the receiving the Gospel. What the state of the World was at the first Preaching it. Ignorance was universal. Idolatry and the depravation of Manners were the consequents of it. Idolatry was fortified by Custome, Antiquity and external Pomp. The depravation of Manners was extreme: The principal account of it from their disbelieving a Future state, and their attributing to their gods those Passions and Vices that were pleasing to the Flesh. The aversion of the vulgar Heathens was strengthened by those in veneration among them. The Philosophers Priests and Princes vehemently opposed the Gospel; An account of their enmity against it. The consideration of the Means by which the Gospel was conveyed, discovers that Omnipotency alone made it successful. The persons employed were a few Fishermen without Authority and Power to force Men to Obedience, and without Art or Eloquence to insinuate the belief of their Doctrine. The great, sudden and lasting change in the World by the Preaching of Gospel is a certain Argument of the Divine Power, that animated those weak appearances. Idolatry was abolisht. A miraculous change followed in the Lives of Men. Christians gave a divorce to all the sinful delights of Sense, and embrac'd for the honour of Christ those things

things that Nature most abhors. A short view of the Sufferings and Courage of the Martyrs. Their Patience was inspired from Heaven. Christianity was victorious over all opposition. The Divine Power will be gloriously manifested in the compleat Salvation of the Church at the last Day. Our Saviour shall then finish his Mediatory Office. Death the last Enemy shall be destroyed. The Bodies of the Saints shall be rais'd and conform'd to the glorious Body of Christ.

6. **T**HE Divine Power was glorified in the Conversion of the World to Christianity. The Apostle tells us, *That Christ crucified was to the Jews a stumbling block, and to the Gentiles foolishness.* 1 Cor. 1.23. The Jews expected the Messiah to deliver them from temporal Servitude, and establish an universal Empire either by the force of Arms, or by the terrour of Signs and Prodigies, as Moses did against the Egyptians. But when instead of Power they saw nothing but Weakness, and instead of a glorious Triumph, a disgraceful Punishment, they despised his Person, and rejected his Doctrine. But notwithstanding this imaginary infirmity in Christ crucified, 2. 24. *Yet to those that are called according to the Divine purpose, He was the most excellent Power of God.* It being more glorious to subdue the World to the Faith and Obedience of a crucified Person, than if He had appear'd with all the Powers of Heaven, and Princes of the Earth as his Attendants. For this reason the Apostle Rom. 1.16. declares, *He was not ashamed of the Gospel of Christ, it being the Power of God to Salvation to all that believe; to the Jew first, and also to the Greek.* And he prays for the Ephesians, *That the eyes of their understandings being* Ephes. 1.18, 19, 20.

being enlightened, they might know what is the exceeding greatness of his Power to us ward who believe, according to the working of his mighty Power which He wrought in Christ, when He raised him from the dead, and set him at his own right hand in the Heavenly places. He uses various and lofty expressions, as if one had been insufficient to signify the extent and efficacy of that Power which produc'd the Faith of Christ in the Heathens. And if we duly consider things, it will appear, that the terms of the *Apostle* are not too strong and *hyperbolical*, but just and equal to the degree of power requisite for the accomplishment of that great work. For the understanding of this, I will consider *three* things. 1. The numerous and great difficulties that obstructed the receiving of the Gospel. 2. The quality of the means by which 'twas conveyed and became successful. 3. The eminent, sudden, universal and lasting change made by it in the World.

1. The numerous and great difficulties that obstructed the receiving of the Gospel: This will appear by representing the state and disposition of the World at that time when it was first Preached.

First; Ignorance was Universal, a deep thick darkness cover'd the face of the Earth. And the consequents of that gross palpable Ignorance, were execrable Idolatry and the most notorious depravation of manners.

1. Execrable Idolatry: for as in the night *Spectres* walk, So in the times of Ignorance, the Prince of darkness made his progress in the Earth. He reign'd in the hearts of Men, and in the places of their Devotion. The whole World was fill'd with Idols of several

Several Forms and Myſteries, ſome aimiable, others terrible according to the humour of Superſtition. For many Ages Satan had kept peaceable poſſeſſion of his Empire: For the Ignorant World did not underſtand its Miſery, but willingly paid that honour to the cruel Uſurper, that was only due to the Lawful Sovereign. They were confirm'd in their Idolatry by ſeveral things.

1. They were trained up in it from their Infant ſtate. Now the firſt perſwaſions of the mind though groſſly falſe, and ill habits do ſtrangely captivate, and are with difficulty removed: becauſe the concurrence of thoſe faculties is requiſite; which are under the Power of Errour and Vice. No Tyrant is ſo exactly obey'd as cuſtome, eſpecially in things eſteem'd Sacred: for the conceit that the ſervice is pleaſing to the Deity, renders men incapable to believe any thing, that contradicts it. 'Twas as hard to make the Gentiles forſake the Religion they received from their Birth, and to looſe the impreſſions made in their tender Age, as to make the *Affricans* change their Skin, and become fair, and the *Europeans* to turn black: for the tincture which the Religion practiſed in each Country conveys to the Souls of Men, is as deep and laſting, as that which the Sun impreſſes upon their bodies, according to the diverſity of its Aspects.

2. The *Pagan* Religion was derived through a long ſucceſſion from their Progenitors. Antiquity brings I know not what reſpect to things, but 'tis ſpecially

Vid. Sym. in
relat. ad
Imperat.
Majorum
excipere diſ-

*plinam, Religiones traditas colere, Cæcil. Tantum Sanctorum attribueret
conſuevit, quantum aſtruxerit veruſtatis. M. Fæcl. Hoc ſanctum ab ævo eſt,
Hoc ab Atavis traditum. Prudent.*

venerable in matters of Religion. Therefore the Heathens accused the Christian Religion of Novelty, and urged nothing more plausibly than the Argument of *immemorial* Prescription for their Superstition. They would not consider whether it were just and reasonable, but with a blind deference yielded up themselves to the Authority of the Antients. They resolv'd not to condemn their Parents and Friends, that had gone before them in the Road of Damnation, but chose to dye in their Idolatry. So hard is it to resist the current of the World, and to rescue our selves from the Bondage of *popular* Errours.

3. The Pomp of the *Pagan* Worship was very pleasing to the flesh. The Magnificence of their Temples adorn'd with the Trophies of Superstition, their Mysterious Ceremonies, their Musick, their Processions, their Images and Altars, their Sacrifices and purifications, and the rest of the Equipage of a carnal Religion, drew their respects and strongly affected their Minds through their Senses: Whereas the Religion of the Gospel is Spiritual and serious, holy and pure, and hath nothing to move the Carnal part. Now how difficult was it to overcome *Paganisme* when fortified by Custom, Antiquity, and so agreeable to Sense.

2. The depravation of Manners was such in the Heathen World, that if the unclean Spirits had been incarnate, and taken their residence among Men, they could not have acted worse Villanies. The whole Earth was covered with Abominations, as *Egypt* with the Frogs that poisoned the whole Climate. We may see a picture of their conversation in the *first* to the *Romans*. And it could not be otherwise ;

For

For as the Apostle saith, *Those who are drunk are drunk in the night.* So when the Mind is darkened with Ignorance and Errour, the Affections are corrupted, and Men give up themselves to the *unfruitful works of darknes.* Unnatural Crimes were committed even among the *Grecians* and *Romans* with that liberty, as if no spark of common Reason had remained in them. The most filthy Lusts had lost the fear and shame that naturally attends them. They esteem'd those things to be the means to obtain Happines, that were causes of the contrary. They plac'd their Sovereign Good in extreme Evil, *i.e.* sinful Pleasures. They were encouraged to work all *uncleanness with greediness,* not only upon the account of present Impunity, for their Laws left almost all Vices indifferent but what disturbed the tranquillity of the State, and not only by the multitude of Examples, so that Vices by their commonness had lost their names, and were stiled Vertues, nay 'twas a Crime to appear innocent among the guilty, but principally because they thought themselves secure as to a future state: For either they wholly disbelieved it, and 'tis congruous that those who think to die like Beasts, should live like Beasts; or els by attributing to their Deities those Passions and Vices that so powerfully reigned in themselves, they were strongly perswaded no Punishment would be inflicted. For how could the gods make them Sacrifices to their Justice, who were companions with them in their Crimes? Or revenge the imitation of their own actions? This was to cast down the banks, and to let the torrent of corrupt Nature break forth in all its fury. As *St. Austin* observes of *Homer*, the father of *Poetical Fictions*, that representing the

Apud eos tota impunitas vocatur urbanitas. M. Fel.

*Et cuncta licere credimus
Et sequimur
magnorum
exempla Deorum. Biblis
tempting
her brother
to incest.
Ovid. Met.
l. 9. Fab. 7.*

Confes.
 Atque De-
 um? qui
 templa cali-
 summa So-
 nitu concu-
 cit, Ego
 homuncio
 hoc non face-
 rem? Ego
 illud vero
 ita feci ac
 lubens.
 Teren. Eun.

Murders, Thefts and Adulteries of their gods, he made those Sins divine Properties, and effectually commended them to the Heathens: *Quisquis ea fecisset, non homines perditos sed cælestes Deos videbatur imitatus.* And he gives an instance of this from a Comedy of Terence, Where a vicious young Man is introduced, reporting how he animated himself to satisfy his brutish lust, as having no less a Deity than Jupiter for his Master and Model. In short, the Theology of the Pagans inflam'd them to the bold commission of every pleasant Sin. The History of their gods was so intersperst with the most infamous Impurities, that at the first reading, *Verterunt pupillas Virgines in Meretrices,* They lost the Virginity of their Eyes, then of their Souls, and then of their Bodies. Now the Gospel is a holy Discipline that forbids all excesses, that enjoins universal Purity and Chastity; So that when it was first preach'd to the Heathens, they thought it impossible to be obeyed, unless Men were Angels without Bodies, or Statues without Souls.

I shall adde further, That the aversion of the Heathens from Christianity was much strengthened by those who were in Veneration among them, and vehemently opposed it. And they were the Philosophers greatly esteem'd for Wisdom, their Priests that had dominion over their Consciences, and their Princes that had power over their states and lives.

1. Philosophers vehemently opposed the receiving of the Gospel. At the first view it may be just matter of wonder that they should be enemies to it, whether we consider the objects of Faith, or the rules of Life laid down in it. The objects of Faith were

new

new and noble, of infinite beauty and profit, and most worthy of a rational Contemplation to be exercised upon: Now that the *Philosophers* who were so diligent to improve their minds who receiv'd with complacency truths of a lower descent, and of infinitely less importance, should reject *Evangelical Truths*, sublime in their Nature, saving in their Efficacy, and reveal'd from Heaven, what account can be given of it? *Tertullian* reproaches them with reason, That the Christian Faith was the only thing, which Curiosity did not tempt them to search into. *Hic solum curiositas humana torpescit.* Be-
sides, whereas the Gospel is a plain and perfect Institution for the government of Life, wholly conversant about the Souls of men, and assures a Blessedness infinitely more excellent than was ever thought of by them, it might have been expected that those who in regard of *Morality* seem'd most to approach to it, and whose profess'd design was to search after Happiness, should have readily entertain'd, and us'd their best endeavours to have drawn others to embrace it. But if we consider things aright, our wonder will vanish: for their Knowledge and *Morality* which in themselves were Preparatives, yet accidentally hindered their submission to the Gospel, and caused the most potent prejudices against it, and that upon a double account.

First, Of Pride. *Secondly*, Of Satisfaction in their own way.

1. Pride was their Universal Disease, they had a liberal esteem of themselves, as rais'd above the common rank of Men. And because Philosophy had instructed them in some truths, they believed the false as well as the true, and concluded all things impossible that did not concur with
the

Mundi Philosophus est glorie animal, & popularis auræ atque numerorum venale mancipium.
Hier.

their old tenets : they admitted no higher Principle than natural Reason, and utterly rejected Divine Revelation : which was as unreasonable as if one that never saw but the light of a Candle, should contend there was no other light in the World. Now a Person that doth not believe Divine Revelation, is wholly unqualified to judge of supernatural Mysteries. For till the Authority of the Revealer is submitted to, he cannot truly consider their Cause and their End. Besides, they lookt on it as a reproach that any secret should be revealed to others and not to them. It seem'd to darken their Glory that any School should be more knowing than theirs. Therefore they chose to be instructors of Error, rather than Disciples to the Truth. Add further, they thought their honour concern'd to defend the Principles they had once espoused. From hence arose the great contestations between themselves, accompanied with Invectives and *Satyrs*, being very jealous for their Opinions, and passionate for the interest of their Sects. Now the Gospel was in some things contrary to all of them, so that being toucht in their tenderest part, no wonder they were so violent against it. Our Saviour asks the Jews, *how can ye believe, which receive honour one from another, and seek not the Honour which comes from God only?* He propounds it as an impossible thing. The Gospel would strip them of all their pretended excellencies ; and commanded as its first Article, they should humbly resign their understandings to Divine Revelation ; this they lookt on as a submission unworthy their refined strong Spirits.

2. They had satisfaction in their own imperfect Vertues. Because they did some things to recover the
Humane

Humane Nature from its degenerate state, they were more confirmed in their Infidelity, than the grossest Idolaters and the most vicious Persons. For the more probable Arguments they had to obtain happiness in their own way, the more obstinately they refused any other. They thought there was no need of a Saviour to intercede for them, or of the Spirit of Grace to assist them, but they had self-Sufficiency for the acquiring of Felicity. Like foolish *Chymists* that have melted away a great part of their Estates in vain, yet in expectation of the great *Elixir*, create in their fancies treasures of Gold, and enrich themselves. So the Philosophers who wasted their time and Spirits in searching after Happiness to little purpose, although the best of their Principles and the height of their Vertue were insufficient to support them under any pressing Affliction, yet they had vain hopes of obtaining perfect Tranquillity and Content by them. Now the Gospel commanding an intire renouncing of our selves, to embrace the sole Goodness and Will of God, it was hard for those who were so full of pride and vanity, to relish a Doctrine so contrary to them. In truth, whatever the Philosophers pretended concerning the incredibility that the Son of God should suffer death, yet it was not so much the Cross to which Christ was nailed by his Enemies, that made them reject the Gospel, as the other Cross to which *Jesus* would fasten them; *i. e.* the strict and holy Discipline to which he commands them to submit. A Discipline that condemns the vanity and glory of their Wisdom & Vertue, that mortifies sensual pleasures, which many of the Philosophers indulged themselves in, notwithstanding all their discourses of the *purgative* and *illuminative* life.

Quid in his deprehendas præter fidam frontem & perpetuum etiam, & quamdam ex arrogantia auctoritatem.
Q^{uint}.

And

Philosophorum
supercilium
contemnimus,
vitia
fecundissime
accusantes,
intercutibus
ipsi vitiiis
madentes.
M. Fæl.

And that this was the real cause of their rejecting Christ crucified, is evident; for they knew, it was not unusual, for Persons of extraordinary Wisdom and Vertue, to suffer in the World. Their presents and example upbraids the Vitious, and Wounds their Spirits: as a great light sore and distempered eyes. And some of them acknowledged the Wisdom of Providence; in permitting this for an excellent end, that Vertue, tried by the fire, might be the more resplendent. *Socrates* himself so admir'd by them, was so disguised by the malice of his enemies, that he was condemned to die by Poison: Yet this was so far from obscuring his Reputation, that his suffering Death was esteem'd the most noble effect of his courage, and the most excellent Proof of his Vertue. Why then should they make a contrary judgment of our Redeemers Sufferings; whose Innocence was perfect, and whose Patience was so Holy and Divine; that in the midst of His torments he Prayed for his Murderers? No reason can be justly alledged; but some darling lust spiritual or fleshly which they were resolved to cherish. The light that comes from above illuminates the humble, and dazles the proud. The presumption of their own knowledg, was the cause of their Prodigious stupidity. Simple ignorance is not so dangerous as errour, which hath a false light that deceives and leads to *precipies*. We find therefore that none were fiercer enemies to the Gospel then the *Philosophers*.

The sacred story tells us, that when the *Apostle* Preacht at *Athens*, that was as much the seat of Superstition as of Sciences, the *Epicureans* and *Stoicks* though most opposite in their Principles, yet conspir'd to encounter him; they entertained him with

with scorn, *what will this Babler say?* and his success was but small there. He that fished with a net in other places, and brought great numbers to Baptism, there did only with an angle, and caught but *one* or *two* Souls. And in the progress of the Gospel they persisted in their opposition. The most grave and vertuous among them censur'd the *Martyrs* as foolhardy in their generous Sufferings for the Name of Jesus Christ.

Antoninus accused the *Christians* of obstinacy in their readiness to endure Torments. *Arrianus* represents their Courage as proceeding from a customary contempt of Death, which he op-

poses to Judgment and Reason. *Crescens* the *Stoick* was the Persecutor of *Justin Martyr*. In all Ages the Gospel felt the sharp points of their malicious Wits. They despised it as an ill-contrived Fable, as the entertainment of small

Understandings, And Faith, as the *presidium* of the weak and illiterate, who were incapable of consideration. Now when those who were in highest reputation for their *Morality* and Learning, discountenanced Christianity, it was a strong Argument to move

the vulgar Heathens to judg of it as a meer delusion. In our Saviours time 'twas urged as a sufficient reason against the receiving of Him as sent from God, *Because none of the Pharisees, the most learned, and most likely to understand the Prophecies*

τὸ δὲ ἔτοιμον ἦτο, ἵνα ἀποιδιμῆς κρίσεως ἔρχεται μὴ κατὰ ψιλὴν παρετάξιν ὡς οἱ χριστιανοί Lib. 2. εἴται ὑπὸ μανίας μὲν δυνατὰ τις ἔτω διαπερθεῖν πρὸς ταῦτα, καὶ ὑπὸ ἔθους οἱ Γαλιλαῖοι I. 4. c. 7.

Nemo accedat eruditus, nemo sapiens, nemo prudens, arcemus enim tales: Quod si quis est indoctus, insipiens, infans fidenter veniat. Hoc pacto satis apparet, quod solos fatuos, ignaros, stolidos, mancipia, mulierculas, pueros capient, & pelliciant. Maxim. Madaurensis in Epist. ad St. August.

Joh. 7. 48.

The Harmony of the Divine Attributes,
concerning the *Messiah*, believed on him.

2. The Heathen Priests vehemently obstructed the reception of the Gospel; for their Interest was specially concern'd upon the account of their reputation and gain. With great Art they had kept the People in Ignorance for a long time: They perswaded them that their Idolatrous Ceremonies made the gods favourable, and were the supreme Causes of their Prosperity. From this Fountain all Superstition was deriv'd. Now if the Doctrine of Christ (that strictly forbids the Worship of Idols) were received, who would attend to their old Lies? Who would purchase their deceitful Promises? Who would maintain them with prodigal *Donatives*? Who would esteem them divine Men? They must lose their honour and support, and for their Fables be the scorn of the Multitude. 'Tis no wonder then that their Passions should be edged, and their Endeavours furious in opposing the Truth. And since the People had a reverend regard for their Office, they readily joyned with them in their opposition.

Vulgaria legum capita separatim Deos non habendas, nec novos.

3. Princes who were ador'd by the People, thought themselves obliged to prevent the introduction of a new Religion, lest their Empire should be in hazard, or the Majesty and Greatness of it lessen'd. For Religion being the true Foundation of publick Peace, every change in it is suspected as dangerous, and likely to bring some eminent alteration in the State. St. *Paul* was accused for teaching Customs, which were not lawful for them to observe being *Romans*. And in after-times *Christians* were condemn'd as seditious and mutinous, and their Assembly as riotous & unlawful. And 'tis observable that there never

Act. 16. 21.

was

was a less favourable constitution of time, than when the Gospel was first preach't. For *Tiberius* was extremely cruel, and extremely jealous of all novelty that might disturb his repose. And *Nero* the bloodiest Tyrant that ever sat on the *Roman Throne*, endeavour'd to strangle Christianity in the Cradle.

Orientem fidem Romæ primus Nero cruentavit,
Text. Scorp.

Besides, the Doctrine of Christ, was not only new and strange, but severe; for it gives no dispensation for Persons of the highest rank from universal duty. 'Tis the Law of God, to whom all are equally subject, and must be equally obedient. It gives rules without exception, to the Court, as well as the Cottage; to those cloth'd in Purple and those in Sack-cloth: it condemns the greatest for Delinquents, and guilty of Eternal Death, if they do not abandon those pleasures to which corrupt Nature and many strong Temptations violently incline them. Now the Heathen Princes who were prosperous and vicious, could not relish a Doctrine that retrencht their exorbitant desires, & strictly forbade their unconfin'd enjoyment of sensual delights, which *they* esteem'd the Prerogative annex't to their supream dignity. From what hath been discours'd. we may judge how great resistance the Gospel met with in its first publication. For all things that can make an enterprise impossible, were united together against it. Wisdom and Power, the pleasures of Sin and zeal for Religion, the understandings and wills of Men, the Learned and Ignorant, Magistrates and People, Men and Devils, joyn'd to suppress it. Hell was in a Commotion, and the Prince of Darknes in Arms, not to suffer the Crowns of so many Kingdoms to fall from his Head, which for so many ages he had kept: He was enrag'd to lose the Homage and ser-

vice, especially of the more knowing Nations, as the *Græcians* and *Romans*; who, by how much the more capable of truth, with so much the more art to the dishonour of God, for a long time had been kept under his Deceit.

2. If we consider the means by which the Gospel was conveyed, it will be more evident that Omnipotence alone made it successful. When Christ came from Heaven to convert the World, it had been according to the Law of reason more suitable to his purpose, to have been born at *Rome* the seat of the *Empire*, wherein the confluence of all Nations met, than in an obscure corner. So when the Apostles were first sent forth to propagate the Gospel, humane prudence would judge, that they should have been assisted either with Authority and Power, or with Learning and eloquence, to compel, or persuade to a submission to it. But if there had been any proportion between the quality of the instruments, and the effects produced, the Gospel had been esteem'd a Doctrine purely Humane. The immediate Agents had been intitled to all the honour by the suffrage of the senses; and their proper sufficiency would have obscur'd the Vertue of Christ that wrought in them. *Therefore God chose the weak things of the World, to confound the mighty; and base things of the World, and things which are despised hath God chosen: Yea and things that are not, to bring to nought things that are, that his Glorious Power may be fully manifested.*

1 Cor. i. 27,
28.

The persons employed were a few *fishermen*, with a *Publican* and a *Tent-maker*, without Authority and Power to force *Men* to obedience, and without the

the charms of Eloquence to insinuate the belief of the Doctrines they deliver'd.

1. They were without Authority and Power. Other Religions were established in several Nations, by persons of the greatest Eminency and credit among them. That of the *Persians* by *Zoroastres*, that of the *Egyptians* by *Hermes*, that of the *Grecians* by *Orpheus*, that of the *Romans* by *Numa*, all Kings or of great Reputation for their Wisdom and Vertue; and they were received without contradiction. For being correspondent to the corrupt inclinations of *Men*, it was not strange that the Princes had either capacity to invent them, or power to plant them. And in later times *Mahomet* opened a way for his Religion by his sword, and advanced it by his Conquest. Now 'tis no wonder that a Religion so pleasing to the lower appetites that gives licence to all corrupt affections in the present Life, and promises a sensual *Paradisefuitable* to beasts in the future, should be embrac'd by those who were subject to his arms. But the *Apostles* were meanly born and educated, without credit and reputation, destitute of all humane strength, and had only a Crucified Person for their leader. Christianity was exposed naked in the day of its birth, without any shelter from secular Powers.

2. They had not the advantage of Art and Eloquence to commend their Religion. There is a kind of charm in Rhetorick that makes things appear otherwise than they are: the best cause it ruins, the worst it confirms. Truth, though in its self invincible, yet by it seems to be overcome; and Error obtains a false triumph. We have a visible proof of this in the Writings of *Celsus*, *Symmachus*, *Cacilius* and

and others for Paganism against Christianity. What a vast difference is there between the lyes and filthiness of the one, and the Truth and Sanctity of the other? Yet with what admirable address did they manage that Infamous Subject? Although it seem'd incapable of any defence, yet they gave such colours to it, by the beauty of their expressions, and their apparent reasons, that it seem'd plausible; and Christianity notwithstanding its brightness and purity was made odious to the people. But the Apostles were most of them wholly unlearned. St. Paul himself acknowledges that *he was weak in presence, and his Speech was not with the enticing words of Mans Wisdom.* A crucified Christ was all their Rhetorick. Now these impotent despicable Persons, were employed to subdue the World to the Cross of Christ; and in that season, when the *Roman Empire* was at its height, when the most rigorous Severities were used against all Innovations, when Philosophy and Eloquence were in their flower and Vigour, so that Truth unless adorn'd with the dress and artifice of falsehood was despis'd, and a Message from God himself, unless eloquently convey'd, had no force to persuade. Therefore the Apostles debased themselves in the sense of their own weakness, *We have this treasure in earthen vessels, That the excellency of the power may be of God, & not of us.* 'Twas from distrust of themselves, their true confidence in God proceeded. They were onely so far powerful as he enabled them: like instruments in which there is not Vertue sufficient for the carving of a Statue, if they do not receive it impress'd from the Artificer that uses them. Briefly, as God the Author of Wonders uses that which is weak in Nature, to conquer the most rebellious parts of it:

He

2 Cor. 2.4.

2 Cor. 4.7.

He makes the weak sand a more powerful bridle to the impetuous Element of Waters, than the strongest banks rais'd by the industry of *Men*, and compos'd of the most solid materials: so he was pleas'd by a few artless impotent persons to confound the wisdom and overcome the power of the World.

3. The great sudden and lasting Change that was made in the World by the Preaching of the Gospel, is a certain Argument of the Divine Power that animated those mean appearances, and that no instrument is weak in Gods hands.

1. The greatness of the Change is such, that it was only possible to Divine Power. 'Tis a great Miracle to render sight to the Blind, but 'tis more miraculous to enlighten the Dark mind, to see the truth and beauty of Supernatural Mysteries, when they are disguis'd under reproach & sad representations, and effectually to believe them; especially when the inferiour appetite is so contrary to Faith, 'Tis a prodigy to raise the Dead, but 'tis more admirable to sanctify an habituated sinner. For in comparing the quality of those Miracles, that is the greatest in the performing whereof God is discover'd to be the absolute Lord of the greater Nature: Now the intellectual Nature is superiour to the corporeal. Besides, there is no contradiction from a Dead body against the Divine Power in raising it; on the contrary, if any sense were remaining, it would ardently desire to be restor'd to the full enjoyment of Life: but corrupt Nature is most opposite to renewing Grace. Now these marvelous effects were produced by the Revelation of *Jesus Christ* to the *Heathens*. The glorious light of Truth scatter'd the thick and terrible darkness of Ignorance.

Ignorance and error that was so universal. The Gospel in its power and the quality of its effects, was like those words, *Let there be Light*, which the Eternal Word pronounced upon the confused *Chaos*, and infused a Soul and Life into the World. The clear knowledge of God in his Nature, and Glorious Works of Creation and Redemption, of the duty of Man, of the future state, was communicated to the meanest understandings. And in proportion to the Light of Faith, such was the measure of Piety, and Holiness. Idolatry that had Number, Antiquity, Authority of its side, was intirely abolisht. The false Deities were cast out of the Temple: and the Cross of Christ was planted in the Hearts of Men. Accordingly the Apostle tells the *Thessalonians*; *For they themselves shew of us, what manner of entering in we had unto you, and how ye turned to God from Idols, to serve the Living and true God, and to wait for his Son from Heaven, whom he raised from the Dead, even Jesus which delivered us from the wrath to come.* Innumerable from secret *Atheism* & publick *Gentilism* were converted to acknowledge and accept of the Redeemer for their Lord. What could produce such a marvelous change in the World but an Almighty power? How seemingly impossible was it to bring so many, who were proud in their natures, perverse in their customs, and indubitably assenting to their false Religions, from such a distance as the Worship of innumerable Deities, to adore a Crucified God? 'Twas admirable that *Alexander* broke the *Persian* Empire with an Army of Thirty Thousand: but what is there comparable in that Conquest, to the Acts of the Apostles? How much less difficult is it for some Nations to change their Kings, than for all

to

to change their Gods? How far more easie is it to overcome the bodies of Men, than subdue their Souls? Upon the most exact inquiry, there will never be found in humane nature any cause capable to produce such an effect, nor in the Records of all Ages any example like it.

Add to this the excellent Reformation in the hearts and lives of Men. As their understandings, so their wills and affections the sources of action were miraculously alter'd. What the Sages of the World could not effect in a few select Persons, The Gospel hath done in great numbers, nay rais'd them above all their feigned *Ideas*, above the highest pitch of their Proud *Philosophy*. Those strong and furious passions which Natural Reason was as unable to restrain, as a threed of silk is to govern a fierce beast, the Gospel hath tamed and brought into order: It hath executed what *Philosophy* durst never enterprize, despairing of Success. The Gospel hath made the Wise Men of the World resign their Reason to Faith; it hath perswaded Carnal Men to mortify the Flesh, the Ambitious to despise secular Honours, the Voluptuous to renounce their Pleasures, the Covetous to distribute their Goods to the Poor, the Injur'd and Incensed to forgive their Enemies, and all this for Love to God, an affection unknown to all other Laws and Institutions. Where-ever it came, it miraculously transform'd *Pagans* into Christians, which was as truly Wonderful, as for the *Basilisk* to part with its Poison, for a *Wolfe* to be chang'd into a *Lamb*, nay, for *Dogs*, (such were the Gen'iles in our Saviours Language) to be chang'd into Angels of *light* and *purity*. An eminent instance we have of its efficacy in the *Corinthians*, who in their Heathen-state were

M m m

guilty

2 Cor. 6. 10,
11.

guilty of the vilest enormities: But after their receiving the Gospel, the Apostle testifys, they were washed, sanctified, and Justified in the Name of the Lord Jesus, and by the Spirit of our God. *Justine Martyr* tells *Triphon*, that those who had been stain'd with all filthiness, and enslav'd by charming imperious

οἱ πάλαι μὲν περὶ αἰσ ἡμι-
εόντες, νῦν δὲ σωφροσύνην
μονὴν ἀσπαζόμενοι. In A-
pol. Post.

ous lusts, yet becoming Christians, they were purified and freed, and delighted in those Vertues that were most contrary to their former Vices. This Alteration was so

visible, that the lives of the first Christians were an Apologie for their Faith. And 'tis strongly urged by *Origen*, *Tertullian*, *Lactantius* and others, as a convincing proof of the Divinity of the Christian Doctrine, that it made the Professours of it Divine in their conversations. The Creation of Grace was like the Creation of Nature, when trees sprang up in an instant laden with fruits; so in the converted, all the blessed fruits of the Spirit, *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance* abounded. This testimony even a *Pagan* Persecutor gives the common sort of Christians, that they assembled to sing Hymns to Christ, that they obliged themselves solemnly to injure no Person, to deceive none, to preserve faithfully what was committed to them, to be alwayes true. And as in obedience to the Gospel, they gave a divorce to all the sinful delights of sense; so, which was incomparably more difficult, they embrac't those things which Nature doth most abhor: no Religion in the World ever expos'd its followers to such Sufferings, nor inspir'd them with such resolution to sustain them.

Plin. Lib. 10
Epist. 7.

All

All other Religions were productions of the flesh, and being allyed together, if any time jealousy caused a discord between them, yet an open Persecution was unusual. But when Christianity first appear'd, they all turn'd their Hatred and Violence against it, as a foreigner of a different extraction. How many living *Martyrs* were Exiles for the Faith, and depriv'd of all humane consolation: yet they esteem'd themselves more blessed in their Miseries than others in their Pleasures. How many thousands were put to Death for the honour of our Redeemer: yet the least thing is the number, in comparison of the manner of their Sufferings. If they had suffer'd a mild *Martyrdom*, an easie & sudden Death, wherein the Combat and Victory had been finish'd at a Blow, their Love and courage had not been so admirable: but they endur'd torments so various and terrible, that had they not been practis'd upon them by their enemies, it were incredible that ever Malice should be so ingenious to invent, or cruelty so harden'd to inflict them. If all the Furie of Hell had come forth to suggest new Tortures, they could not have devis'd worse. Neither was their mere suffering such Torments so astonishing, as their readiness to encounter them, and their behaviour under them. They maintained their Faith in the presence of the most formidable Princes. Some who might by favour, were afraid to escape the common Persecution, e-

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Ulpian wrote seven books, to describe the Variety of Torments the Christians suffered. Timebit forsitan caro gladium gravem, & crucem excellentiam, & rabiem Bestiarum, & summam ignium poenam, & omne Carnificis ingenium in Tormentis. Tert. ad Martyr.

Ignatius said to the Romans dissuading him from suffering, Ignoscite mihi filioli, quid mihi profit ego scio. Hieron. De Script. Ecclesiast. steeming

steeming no Death precious but Martyrdom. They contended earnestly to suffer, and envied others the honourable Ignominy and happy Torments that were endur'd for their beloved Redeemer. We have an instance of their Courage in *Tiburtius*, who thus spake to his Judges: Bind me to Racks and Wheels, condemn me, banish me, load me with Chains, burn me, tear me, omit no kind of Torment. If you banish me, the smallest corner of the Earth shall be to me as the whole World, because I shall find my God there: If you kill me, by the same act you will give me the happy Liberty I sigh after, and deliver me from a Prison on Earth to reign in Heaven: If you condemn me to the fire, I have quencht other flames in resisting Concupiscence: Ordain what Torment you please, it shall not trouble me, since my Heart is fill'd with Love to suffer and desire it. They were thankful to those who condemned them, and regarded their Executioners with the same eye, as *St. Peter* did the Angel, that brake off his Fetters, to restore him to Freedom. They chearfully received them, as those who brought the keys of *Paradise* in the same hands wherewith they brought their Swords. They enter'd into the Fire with joy, and were not only patient but triumphant in their Sufferings, as if they had been glorified in their Souls, and impassible to the Sufferings of their Bodies. I have seen, saith *Eusebius*, the Executioners tired with tormenting them, lie down panting and breathing, and others not less fierce, but more fresh supplicamus. Ter.

Hic est habitus victorie nostre, hac palma vestis, in curru triumphamus. Ter.

Totum hominem animus circumfert, & quo velit transfert. Textul. ad Mart.

Inde est quod ibidem sententiis vestris gratiam agimus.
Text.

Hic est habitus victorie nostre, hac palma vestis, in curru triumphamus. Ter.

Totum hominem animus circumfert, & quo velit transfert. Textul. ad Mart.

ceed

ceed in their cruel Service; But I never saw the *Martyrs* weary of Sufferings, nor heard them desire a Truce, much less Deliverance from them. If the Judges were softened with their Blood, and by the force of Nature were compell'd to be compassionate, so as to offer them a release if they would but feign to deny Christ; They were fill'd with indignation, esteeming it the worst injury, that their Persecutors expected, they would be guilty of but the shadow of Infidelity to their dear Saviour. They were ambitious of the longest and most terrible Sufferings for His sake, to be *Martyrs* in every member. They sang the Praises of Christ (their Tongues being *harmonious* with the affections of their Hearts) in the Flames, they preach'd Him from the Crosses, they rejoiced in him as their only Good, in the midst of devouring Beasts. *Briefly*, They preserved an inviolable Faith to Him, notwithstanding the most furious Batteries against them: The barbarous Enemy might tear their Hearts from their Breasts, but never Christ from their Hearts, to whom they were inseparably united by Love, stronger than the most cruel Death.

Now what less then the Divine Power could support them under those Torments, which 'tis almost incredible a Body made of flesh could endure? I will not Dispute whether it exceeds all Natural force to suffer such, from a vitious Affection of Pride, or obstinacy: but the frequency of it exceeds all Natural Possibility. 'Twas not impossible for one of the *Romans* to hold his Right Hand unmoved over a burning Torch, to extinguish in the King their Enemy, all hopes from drawing from him the Secrets of his Country by the force of Torments; but it was not Possible that many thousands such should have been in

Rome

Rome. For then that single Example had not been so wonderful in all Antiquity. But the Noble Army of *Martyrs* who overcame in the most bloody battels, was numerous beyond account; and compos'd of all sorts of Persons, of the aged and infirm, of tender Youths, of delicate Women, of the Honourable and obscure; Yet in that difference of Ages, and Sexes, and States, there appear'd such an equality of Vertue, that it was Visible, the same Heavenly Spirit inspir'd them all with Courage, and by assuring them of Eternal Life, made them despise present Death. Such Heroical and frequent Constancy must be ascribed to the *Breast-plate of Faith, and Love*, of a Coelestial temper, wherewith the Almighty had Arm'd them.

Latrones & robusti Corporis viri ejusmodi Lacerationes perferre nequeunt, exclamant & genitus edunt, quia deest illis inspirata patientia. Nostri autem ut de viris taceam. pueri & mulierculæ tortores suos tacite vincunt, & exprimere illis genitum nec ignis potest. Lactant.
Lib. 5. c. 13.

If it be said that some have died for a false Religion, so that the extraordinary assistance of Heaven was not necessary to encourage the Christian *Martyrs*. The Answer is clear. There is a vast difference between the number of the Sufferers, and manner of their Sufferings.

1. Some few moved by Vanity and Melancholy, or compell'd, have suffered for a false Religion, that was authoris'd by the Custom of their Country for many Ages. But innumerable *Christians* animated by the example of their Crucified King, freely sacrificed themselves for the testimony of the Gospel upon the first Revelation of it, before any humane respects gave colour to it.

2. In those who suffer'd for a false Religion were visible either Fear or Vain-glory, Stubbornness or Rage; But the *Christians* in their greatest Sufferings express Magnanimity without Pride, Constancy without Fierceness, Patience without Stupidity, and such an admirable Compassion to their Enemies, as persuaded

persuaded some of their Tormentors to be companions with them in Martyrdom.

2. The suddainness and universality of the change effected by the Gospel, is a signal Evidence of the Divine Power that attended it. The *Apostle* declares the admirable progress of it *in all the world*, during his time. In a few years with incredible swiftness it Col. i. 6. past through *Judea, Samaria, Syria, Greece*, and all the parts of the known habitable World. *Tacitus* acknowledges that in the *eleventh* year of *Nero*, great numbers of *Christians* were at *Rome*, at a great distance from the place where the Gospel was first preach'd. It appears from the Writings of the *Primitive Christians*, that in the *Second Century* after the Death of *Christ*, the *Roman Empire* was fill'd with *Christian Churches*. The World was peopled with a new Generation. Now what Secret Power produced that suddain and universal Change? How came it to pass that the Gospel, contrary to the order of new Things, should be so readily receiv'd, and in those places where the most insuperable obstacles oppos'd it? In *Corinth* the Seat of Luxury and Voluptuousness; in *Ephesus* where Idolatry had its Throne; in *Rome* it self where Honours, Riches, Pleasures were ador'd. *Moses* with all his great Miracles never conquer'd one Nation to the true God. *The Pharisees compassed Sea and Land to make a Profelyte*: Mat. 23. But the Gospel in a little time converted many Nations from their Opinions and Manners wherein they had been instructed and educated, to those that were not only different but contrary. The wonder in *Esfay* was exceeded, *That a Nation was born in a day*. For the World was renewed as it were in a moment. Such a quickening universal Efficacy was join'd with
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1 Tim. 3. 16.

the Preaching of the Gospel, that the Power of God was never more visibly manifested in any work. Therefore the *Apostle* mentions it as one part of the great Mystery of Godliness, that *Christ was believed on in the World*. There is nothing but Supernatural, as in the birth, so in the progress of Christianity.

Ego vincimus cum occidimur, plures effici-mur, quoties metimur a vobis: Semen est Sanguis Christiano-rum, Tertul. Apol.

Dioclesian. Jovian. & Maximini-anus, Hercu-leus, Cæsa-res, Augusti. amplificato per Orien-tem, & Oc-cidentem Imperio Ro-mano, & nomine Christianor. qui Remp. evertébant, extincto.

3. The lasting Change made by the Gospel is the Effect of Infinite Power. *Philosophy* though main-tain'd by the successive force of the greatest Wits, yet declin'd and came to nothing. But Christianity attended only by its own Authority, establish'd its Do-minion, and rais'd an Eternal Empire of Truth and Holiness in the World. The Reason of Man cannot inspire into its Productions a Principle of Life, only that Power which conveys to Man an immortal Soul, can derive to its Institutions a Spirit to Ani-mate and preserve them. And this Victorious Per-manent Efficacy of the Gospel is more admirable, in regard it prevail'd without the assistance, and against the opposition of all. The more it was oppress'd the more it prosper'd. It gain'd credit and Disciples by Contradiction and Persecution; it was multiplied by the Deaths of its followers. *The Cloud of Witnesses* dissolving in a shower of Blood, made the Church Fruitful. Although some Persecutors have boast-ed of their utter abolishing the Christian Name in all parts of the Empire; yet those inscriptions are the Proud Monuments of their Vanity, not Victory. Ty-rants are perisht, but Truth remains for ever. By which 'tis evident, that as the Gospel had a higher Principle than what is from below, so it was assisted with more than Humane Power. To sum up in short what hath been amplified; how Gloriously was the Arm of the Lord revealed in raising the World that
for

for four thousand years lay in Wickedness? What less than a Divine Power could soften such an obstinate hardness as long custome in Sin brings? What could pluck up errors that had taken such deep root in the Spirits of Men, and were Naturaliz'd to them, and plant a Discipline so austere and thorny to sense? Who but the Almighty could cast out the Devil from his Empire, and withdraw his Subjects that were captivated by the terrour of Laws, and by the delights of the flesh? What invisible Power made innumerable of the tender sex who were not by temper courageous, nor by obstinacy inflexible, nay, who were so fearful that they could not see a drawn sword without affrightment, yet so resolute, as to despise all the instruments of Cruelty? What is more astonishing than to see a flock of sheep encounter and overcome an Army of Lyons? This was the Lords doing, and ought to be marvelous in our Eyes. Briefly, the making a Crucified Person to Reign in the midst of his Enemies, and to give Laws to the whole Earth, is a Victory worthy the Lord of Hosts. The Conversion of the World to Christianity was the effect of infinite Mercy, and equal Power.

Lastly, The Divine Power shall be Gloriously manifested in the compleat Salvation of the Church at the end of the World. Jesus Christ as Mediator is invested with Sovereign Power in Heaven and Earth: and in that quality he shall exercise it, ¹ Cor. 15. till our Salvation is finisht. *For he must reign till* ^{25.} *he hath put all Enemies under his feet. But we see* ² Heb. *not yet all things put under him.* Although those Persons and things that never degenerated from their Original, are intirely subject to him; the Angels obey his Will, Universal Nature is Go-

vern'd by his Providence ; The Heavens, the Earth, the Waters, and all things produc't from them, never resist the Direction of his hand ; yet there are others that fell from their Integrity, and some things consequent to Mans Rebellion, which either oppose the Power of Christ, or are not yet actually subdued : and they are the Enemies of our Salvation, Satan, Sin, and Death. Now the perfect Freedom of the Church from all these, will be the last Glorious Act of Christs Regal Office. And 'tis observable, the Day of Judgment is call'd the Day of Redemption, with respect to the final accomplishment of our Felicity, that was purchas'd by the infinite Price of his Sufferings. The day of Christs Death was the Day of Redemption, as to our Right and Title; for then our Ransom was fully paid, and 'tis by the Immortal efficacy of his Blood that we partake of the Glorious Liberty of the Sons of God : but the Actual enjoyment of it shall be at the last day. Therefore the perfection of all our Spiritual Privileges is refer'd to that time, when *'Death our Last Enemy shall be overcome.* The Apostle saith, *and not only they but our selves also, which have the first Fruits of the Spirit; even we our selves, groan within our selves, waiting for the Adoption; to wit, the Redemption of our Bodies.* During the present Life, we are taken into Gods Family, in the quality of his Children; but the most Solemn Act of our Adoption shall be at the last Day. In this there is a similitude between Christ and his Members: for although he was the Son of God by his marvellous Conception, and own'd by him while he perform'd his Ministry upon the Earth, yet all the Testimonies of Gods Favour to him, were not comparable

Rom. 8.

able to the Declaration of it, in raising him from the Grave: Then in the face of Heaven and Earth, He said, *Thou art my Son, this Day have I begotten thee.* So in this Life God acknowledges and treats us as his Children, he cloaths us with the Righteousness of his Son, feeds us with his Word, defends us from our Spiritual Enemies; but the most Publick Declaration of his favour shall be in the next Life, when all the *Children of the Resurrection* shall be born in a Day. Add further; although the Souls of Believers immediately upon their Separation are receiv'd into Heaven, and during the sleep of Death enjoy admirable Visions of Glory, yet their Blessedness is imperfect, in comparison of that excellent degree which shall be enjoyed at the Resurrection. As the *Roman Generals* after a compleat Conquest, first enter'd the City privately, and after having obtain'd License of the Senate, made their Triumphant entry with all the magnificence & splendour becoming the Greatness of their Victories: So after a Faithful Christian hath *fought the good fight*, and is come off, *more than a Conquerour*, he enters privately into the Coelestial City, but when the body is rais'd to Immortality, he shall then in the company and with the acclamations of the Holy Angels, have a Glorious entry into it. I will briefly consider why the Bodies of the Saints shall be rais'd, and how the Divine Power will be manifested in that last Act.

1. The General reason is from Gods Justice. As the Oeconomy of Divine Providence requires, there must be a Future State, when God shall sit upon a judicial Throne to weigh the Actions of all Men, and render to every one according to their quality; so 'tis

as necessary that the Person be Judged, and not one Part alone. The Law Commands the entire Man compos'd of his Essential Parts the Soul and Body : And 'tis obeyed or violated by both of them. Although the Guilt or Moral Goodness of Actions is chiefly Attributed to the Soul, because 'tis the Principle of them, yet the Actions are imputed to the whole Man. The Soul is the Guide, the Body the Instrument: 'tis reasonable therefore that both should receive their recompence. We see the Example of this in Humane Justice, which is a copy of the Divine. The whole Man is punisht or rewarded. The Soul is punisht with Disgrace and Infamy, the Body with Pains: the Soul is rewarded with Esteem and Honour, the Body with External marks of Dignity. Thus the Divine Justice will render to every one according to things done in the Body, whether Good or Evil.

Animi imperio Corporis servitio magis vivimus. Sal.

2 Cor. 5. 10.

2. The special reason of the Saints Resurrection is their Union with Christ: for he is not only our Redeemer and Prince, but our second *Adam*, the same in Grace as the first was in Nature. Now as from the first the Soul was destroyed by Sin, and the Body by Death, so the second restores them both to their Primitive state; the one by Grace, the other by a Glorious Resurrection. Accordingly the Apostle saith, *that by Man came Death, and by Man came the Resurrection from the Dead.* Christ removed the Moral and Natural impossibility of our Glorious Resurrection: the Moral, by the infinite merit of his Death, whereby Divine Justice is satisfied, that otherwise would not permit the Guilty to be restor'd to Eternal Life: and the Natural, by his rising from the Grave to a Glorious Immortality.

1 Cor. 15.
21.

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For his Infinite Power can do the same in all Believers. 'Tis observable, the Apostle infers the Resurrection of Believers from that of Christ, not only as the Cause, but the Original Example. For the Members must be conform'd to the Head, the Children to their Father, the younger to the elder Brother. *Therefore he is call'd, the first-fruits of them that sleep: and the first begotten of the Dead.* In Christ's Resurrection ours is so fully assur'd, that the event is infallible. Now no less than Infinite Power is requisite to raise the Bodies of the Saints from the dust, and to transform them into the similitude of Christs.

1 Cor. 15.

Rcv. 1

1. To raise them. Nothing is more astonishing to Nature than that the Bodies which after so many Ages in the perpetual circulation of the Elements have past into a thousand different Forms, one part of them being resolv'd into Water, another evaporated into Air, another turn'd into Dust, should be restor'd to their first State. What Wisdom is requisite to separate the Parts so mixt and confounded? what Power to recompose them? what Vertue to reinspire them with new Life? It may seem more difficult than to revive a Dead Body whose Organs and matter is not chang'd, of which we have Examples in the Scripture. When the Spirit of the Lord plac'd *Ezekiel* in the midst of a Valley cover'd with bones, and caus'd him to consider attentively their Number which was very great, and their extrem dryness, he askt him, *whether these bones could live?* upon which as one divided and ballanc't between the seeming Impossibility of the thing in it self, and the consideration of the Divine Power to which nothing is impossible, he answer'd, *Lord thou knowest.* Upon this God commanded him, *to Prophecie*

Imperfecte in homine natura, præcipua solatia, ne Deum quidem posse omnias nam nec sibi potest mortem Conscisere, nec mortales aternitate donare, nec revocare defunctos.

Pli.lib.2.c.7.

Ezck. 37.4, 5, 6.

upon

upon those bones, and speak to them, as if they had been endued with Sense and Understanding. O ye dry Bones, hear the Word of the Lord : Thus saith the Lord God unto these Bones, Behold I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring in flesh upon you, and cover you with skin, and put Breath in you, and ye shall live, and ye shall know that I am the Lord. And immediately there was a general commotion among them, they joyn'd together, the sinews and flesh came upon them, and the skin cover'd them. And upon a second Prophecy they were all inspir'd with the Breath of Life, and stood up an exceeding great Army. Now whether this was really represented to his outward senses, or only by the efficacy of the Spirit to his imagination, no doubt so strange a Spectacle vehemently affected him; as with Joy in hope of the miraculous Restoration of *Israel*, which that Vision foretold, so with admiration of the Divine Power. But when the Trumpet of the Arch-Angel shall sound the Universal Jubilee, and call forth the Dead from all their Receptacles, when the Elements as Faithful Depositaries shall effectively restore what was committed to them, How Admirable will the Power of God appear ?

*Tu periri
Deo credis si
quid oculis
nostris be-
bibus subtra-
bitur. Corpus
omne sive a-
rescit in pul-
verem. sive in
humorem sol-
vitur, vel in
cinerem com-
primitur, vel
in nidorem
tenuatur. sub
ducitur no-
bis, sed Deo
elementorum
custodia re-
servatur. Ar-
nob. lib. II.*

2. No less than Infinite Power is able to change the raised Bodies into the likeness of Christs. The Apostle speaks with an exaggeration of it : For our Conversation is in Heaven, from whence also we look for the Saviour the Lord Jesus, Christ, who shall change our Vile Bodies, that it may be fashioned like unto his Glorious Body, according to the working whereby he is able to subdue all things to himself. This resemblance will be only in the Person of Believers. All Men shall rise

rise

rise to be judged, but not all to be transform'd. There is a Resurrection to Death as well as to Life. Unhappy Resurrection ! Which only serves to make the Body the Food of Eternal Death. But the Saints who endeavoured to be like to Christ in purity, shall then have a perfect conformity to him in Glory and Immortality. How Glorious the Body of Christ is, we may conjecture in part by what the Apostle relates to Agrippa: *At mid-day, O King, I saw in the way a light from Heaven above the brightness of the Sun shining round about me;* Which was no other but the Light of the Face of Christ that struck him with Blindness. One Ray of this reflecting upon the first Martyr Saint Stephen in his Sufferings, gave an Angelical Glory to his countenance. And Saint John tells us, *when he appears we shall be like him.* He alludes to the rising of the Sun, but with this difference: when the Sun appears in the Morning, the Stars are made invisible; but the Bodies of the Saints shall be clothed with a Sun-like lustre, and shine in the midst of Christs Glory. Omnipotency alone that Subdues all things, can raise and refine them from their Dross unto such an admirable Brightness. The Angels will be surpris'd with wonder to see Millions of Stars spring out of the Dust. The Lord *Jesus Christ will be admir'd in all them that Believe.*

Act. 26. 13.

1 Joh. 3. 2.

2 The. 1. 12.

2. Their Bodies shall be raised to a Glorious Immortality. In this the General Resurrection is Different from that which was Particular, as of *Lazarus*: by the one Death was overcome and put to flight, only for some time: for his second life was no more exempt from Death, than his first:

But

1 Cor. 15. But by the other, *Death shall be swallowed in Victory*, and lose its force for ever. Then shall our true *Joshua* be magnified in the sight of the whole World, and the Glorious number of Saints shall cast their Crowns at his Feet, and sing the Triumphant Song, *Thou hast Redeem'd us to God by thy Blood*, and rescued us by thy Power from all our Enemies, and art *worthy of Honour and Glory and Blessing for ever.*

CHAP.

CHAP. XXII.

The extraordinary working of the Divine Power is a convincing proof of the Verity of the Christian Religion. The internal Excellencies of it are clear marks of its Divinity, to the purified Mind. The external Operations of God's power were requisite to convince men in their corrupt state, that the Doctrine the Gospel came from God. The miraculous owning of Christ by the whole Divinity from Heaven. The Resurrection of Christ the most important Article of the Gospel, and the demonstration of all the rest. How valuable the Testimony of the Apostles is concerning it. That 'twas impossible they should deceive, or be deceived. The quality of the Witnesses considered. There cannot be the least reasonable suspicion of them. 'Tis utterly incredible that any humane temporal respects mov'd them to feign the Resurrection of Christ. The nature of the Testimony considered. It was of a matter of fact, and verified to all their Senses. The Uniformity of it secures us there was no corruption in the Witnesses, and that it was no illusion. They seal'd the truth of it with their Blood. The Miracles the Apostles did in the Name of Christ, a strong demonstration that he was rais'd to a glorious life. That Power was continued in the Church for a time. The Conclusion, how reasonable it is to give an entire Assent to the truth of Christianity. 'Tis desperate Infidelity not to believe it; and the highest Madness to pretend to believe it, and to live in disobedience to it.

*Vid. Mr.
Baxter's
excellent
account of
The Reasonableness of
Christianity.*

1. **F**rom what hath been discours'd concerning the extraordinary working of the Divine Power, we have a most convincing proof of the Verity of the *Christian* Religion. For since God hath by so many miraculous Effects, the infallible indications of His Favour to the Person of Jesus Christ, justified his Doctrine, no reasonable doubt can remain concerning it. Indeed the internal excellencies of it which are visible to the purged Eye of the Soul, are clear marks of its Divinity. The Mystery of our Redemption is made up of various parts, in the Union of which such an evident Wisdom appears, that the *rational* Mind, unless enslaved by prejudice, must be raviſht into a compliance. Even that which most offends Sense, the Meanness of our Saviours condition in the world, and the miseries to which He was expos'd, do so perfectly correspond with his great design to make Men holy and heavenly, that it appears to be the effect of most wise Counsel. And such a Beauty of Holiness shines in the *Moral* part, as clearly proves God to be its Authour. It denounces war against all Vices, and commands every Vertue. All that is excellent in *humane* Institutions it delivers with infinite more authority and efficacy : And what natural reason did not reach to, it fully describes in order to the Glory of God and the Happiness of Man. Now as God, the Authour of Nature, hath by Tasts, and Smells, and other sensible qualities, distinguish'd things wholesome from noxious, even to the lowest living Creatures : So He hath much more distinguish'd objects that are saving from deadly, that is, the true Religion from the false, by undoubted evidences to any who will.

will exercise their Spiritual Senses, and sincerely desire to know and obey it. And that all the wise and holy embraced it in the face of the greatest discouragements, is an unanswerable Argument that 'tis pleasing to God. For how is it possible that the Good God should suffer those to fall into mortal Error, who from an ardent Affection to Him despis'd whatever is amiable or terrible in the world? How is it possible He should deny the Knowledg of Himself to those to whom He gave such a pure Love to Himself?

But the *humane* Nature in its corrupted state is contrary both to the Doctrine of the Gospel, that propounds Supernatural Verities hard to believe, and to the commands of it, that enjoin things hard to do: For this reason 'twas necessary that God by some external Operations, the undeniable effects of His Power, should discover to the World his approbation of it.

Now that Christ is the Son of God, and Redeemer of the World, was miraculously declared from Heaven by the whole Divinity, *There are Three that bear Record in Heaven, the Father, and the Word, and the Holy Ghost, and these three are One.* The Father testified by a Voice as loud as Thunder at his Baptism, and Transfiguration, *Thou art my beloved Son, in whom I am well pleased.* The Son by his glorious apparition to *Paul*, when He struck him to the earth with these words, *Why persecutest thou me?* The Light was so radiant, the Voice so strong, the impression it made so deep and sensible, that he knew it came from God. And He manifested Himself to *St. John* with that brightness, *That he fell at his feet as dead*, till in compassion He reviv'd him, and said,

1 John 1.5.

Mat. 3.17.

Act. 9.4.

Rev. i. 17.

I am He that liveth and was dead, and behold I am alive for evermore. And the Holy Spirit by his miraculous descent in the shape of a Dove upon Him, and in fiery Tongues upon the *Apostles*, gave a visible testimony that *Jesus Christ* was sent from God to save the World. I will particularly consider one Effect of the Divine Power, the Resurrection of Christ, this being the most important Article of the Gospel, and the demonstration of all the rest. For 'tis not conceivable that God would by his Almighty Power have rais'd Him from the Grave to a glorious Life, (and it is impossible He should be otherwise) if He had taken the Name of the Son of God in vain, and arrogated to himself Divine Honour, and only pretended that he was sent from Him. *By the Resurrection He was declar'd to be the Son of God with Power.* For that being the proof of his *Mission*, justifies the truth of his Doctrine, and particularly of the quality of God's Son, which He alwaies attributed to Himself. Now if Infidelity object; that we who live in the present Age have no sensible testimony that Christ is risen, and what assurance is there, that the *Apostles* who reported it were not Deceivers or deceived? In Answer to this, I will briefly shew how valuable the Testimony of the *Apostles* is, and worthy of all acceptation; and that 'twas equally impossible they should be deceived, or intend to deceive. His Death is attested by his Enemies. *Tacitus a Pagan* relates that He Suffered under *Pontius Pilate*. And the *Jews* to this day are so unhappy as to boast of their being the causes of his Crucifixion, and call him by a name that is the mark of his Punishment. But his Resurrection they peremptorily deny. Now the *Apostles* being
sent

Rom. i. 4.

sent to convert the World, were to lay this down as the foundation of their Preaching, that Jesus Christ was rais'd from the dead, that all might yield Faith and Obedience to Him. This was their special charge, as St. Peter declares, *Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the Baptism of John, unto the same day that He was taken up from us, must be one ordained to be a witness of his Resurrection.* They were to testify concerning His Doctrine and Life, His Miracles and Sufferings, but principally His Resurrection. For this reason St. Paul, who was extraordinarily admitted into their Order, had a miraculous Sight of Christ from Heaven (*Last of all He was seen of me*) to testify it to the World. Now for our full conviction, 'tis necessary to consider the quality of the Witnesses, and the nature of their Testimony.

Act. 2. 1. 20.
& 10. 41.
Act. 2. 32.

1 Cor. 15. 8.

1. The Witnesses were such of whom there cannot be the least reasonable Suspicion. In Civil Causes of the greatest moment, the Testimony of the Honourable and the Rich are accounted valuable, because they are not easily corrupted: one of a low degree may from baseness of Spirit, through Covardize and Fear be tempted to deny the Truth: one in a poor condition may be so dazzled with the lustre of Gold, when he considers the price of Perjury, as to be induced to assert a falshood. But who is more incorruptible, the Noble that from a sense of Honour abhor a Lie, or those who by their Divine Birth and Qualities did so detest it, that they would not tell a Lie for the Glory of God? Who is more worthy of Credit, the Rich whose Riches sometimes excites their desires after more, or those who by a generous disdain

*In testimoni-
is dignitas,
fides, mores,
gravitas ex-
aminanda
est.*

Rom. 2. 3.

disdain despised all things. Besides, Persons of known Integrity whom the different images of hopes and fears cannot probably encline to evil, are admitted to decide the weightiest Causes: Now the Apostles were so innocent, sober, honest and unblameable in the whole tenour of their Conversations, that their most malignant Adversaries could never fasten an accusation upon them. Indeed if their carnal Interests had been concern'd, there might have been some colourable Objections against their Testimony: But if we duely consider things, it will appear utterly incredible that any deceit could be in it. For as all the actions of reasonable Men proceed from Reason solid or apparent, so particularly Imposition and Fiction are never without some Motive and Design: For being contrary to Nature, there must intervene a foreign Consideration for their contrivance. Now the universal Motives to invent Fables are Honour, Riches, or Pleasure. But none of these could possibly move the Apostles to feign the Resurrection of Christ. Not to insist on the Meanness of their Extraction and Education, who had only seen Boats and Nets, and convers'd with Lakes and Fishes, whereas Ambition usually springs up in Persons of high birth and breeding; 'tis evident that no respect to *humane* Praise excited them, since they attributed the Doctrine of the *Gospel*, that should give them reputation in the World, to the Holy Spirit, and ascribed the Glory of their miraculous Actions entirely to the Divine Power. When the People of *Lystra* would have given Divine Honour to St. *Paul*, he disclaim'd it with abhorrency: And presently after, those who would have ador'd him as a God, stoned him as a Malefactor; he chose rather to be their

Sacrifice

Act. 3. 12, 13

& 4. 10.

Sacrifice than their Idol. Besides, how could they expect to be great or rich by declaring that One who came to such a *Tragical* End in the face of the world, was rais'd to Life, when the hands of the *Jews* were still bloody with the Wounds of their Master, and their hearts so enraged against all that honoured his Name, as to excommunicate them for execrable Persons. It had been as extravagant to have designed the acquiring of Reputation or Riches by their Preaching, as for one to throw himself into a flaming Furnace to be cool'd and refresh'd : And that Pleasure could not be their Aim is manifest: For they met with nothing but Poverty and Persecution, with Derision and Disgrace, with Hardships and all the effects of Fury, which they willingly endured rather than cease from Preaching, or deny what they had Preach'd. Their unheard of Resolution to forsake their Native Countey, and travel to all the known parts of the Earth, to convey the Doctrine of *Jesus Christ*, is a strong Demonstration that they believed it to be true, and of infinite moment, most worthy of all the dangers to which they voluntarily exposed themselves. Never did Ambition or Avarice, the most *active* Passions, cause men to be more diligent, than they were to communicate the Knowledge of our Saviour to all Nations. Now what greater assurance can we possibly receive that they were sincere in their Report.

Secondly, The nature of the Testimony makes it very credible.

1. It was of a matter of Fact. If it had been some high Speculation of universal Things abstracted from Matter, and above the cognizance of the Senses, there might be some pretence to object, That the Disciples

Disciples, unexercised in *Sciences*, were deceived by the Subtlety of ther Master: But 'tis a singular Thing of which the Senses are the most faithful Informers, and competent Judges.

2. It was an ocular Testimony, which as it makes the strongest impression upon the Spectator, so upon the belief of others. Thus St. *John*, *That which we have seen with our eyes, which we have looked on declare we unto you.* And that they were not deceived we have great certainty; For *Jesus* had convers'd a long time with them before his Death, and their Respect and Love to Him, and after their Compassion had deeply engraved the lineaments of his Visage in their memories, and He presented himself not many years, but *three* daies after his absence, so that it was impossible they should have forgot his Countenance. He appear'd to them not *once* or *twice*, but many times, and not suddenly as a flash of Lightning that presently vanisheth, but convert with them familiarly for *forty* daies. And 'tis observable, the *Apostles* themselves were not easily wrought on to believe this Truth. When the Testimony of the Angels assur'd them that He was risen, yet they were suspended between Hopes and Fears. And at his *first* Appearance they were vehemently surpriz'd; They saw Him die on the Cross *three* daies before, and their Memories were still fill'd with the frightful images of his Sufferings, so that they were ballanc'd between the present testimony of Sense, and the fresh remembrance of what they had seen. Therefore He justified the truth of his Resurrection to all their Senses. He discours'd with them, made them feel his Wounds, eat and drank with them, so that 'twas impossible they should be deceived,

1 Joh. I. I.

Luk. 24. 37,
39, 43.

1 Joh. I. I.

deceived, unless willingly. Thus by the wise dispensation of God, their doubting hath confirmed our Faith.

Thirdly, The Uniformity of the testimony makes it valuable upon a *double* account. *First*, As it secures us, there was no corruption in the Witnesses. *Secondly*, That it was no Illusion.

1. That there was no Corruption in the Witnesses. The most prudent way to discover the falsity of a testimony, is to interrogate the Witnesses severally, to see if there be any contradiction between them. But if they concur not only as to the Substance, but Circumstances, their Deposition is very credible. Now the Apostles exactly agreed in their testimony, as appears by the several Gospels, in which, although wrote in divers times and places, yet there is an admirable *Harmony* not only as to the Fact it self, but the least particularities.

2. The Agreement of so many proves it was no Illusion. If He had only appear'd to some persons separately, *carnal* Reason, which is ingenious to deceive itself, might object that it was only the effect of a distemper'd fancy, and no real object of Sence. But after He had shewn Himself to some of the Disciples apart, and that holy Company was met together, uniting the several sparks, to encourage their hopes of his Resurrection, He came to them altogether; and for many daies conversed with them. Now who can believe that so many should be obstructed with *Melancholy* for so long time, so as constantly to remain under the power of a Delusion? Besides, He afterwards appear'd to *five hundred* at once: Now how could such a number of

The Harmony of the Divine Attributes,

different Ages, Sexes, Temperaments be at the same time struck with the same Imagination ?

Add further, If a strong Imagination had deceiv'd them by *Melancholy*, there would have been some discoveries of that Humour in their Actions. For 'tis impossible that the Mind so indisposed, should for a long time act regularly. But in the whole course of their Lives not the least extravagancy appears. Their Zeal was temper'd with Prudence, their Innocence was without Folly, their Conversation was becoming their great Office. And of this we have unquestionable Evidence: For otherwise so many Persons of excellent Wisdom had never been perswaded by them to embrace *Christianity*; neither had their Enemies so furiously persecuted them: For 'tis beyond belief that they had so far extinguish'd the Sentiments of Humanity, as to treat the *Apostles* as the most guilty Criminals, whom they knew to be distracted, and therefore worthy of Compassion rather than Hatred.

But if it be objected, that it might be a *Phantasm*, or solid Body form'd according to the Likeness of *Christ*, that abus'd the Apostles, and after some time withdrew itself. The vanity of the Objection is very apparent: For such an effect could not be without the operation of a Spiritual Cause. Now the good Angels cannot be guilty of falshood, of which they had been in that representation: for He that appear'd, declar'd himself to be *Jesus* that suffer'd: neither would the evil use such an Artifice: The old Serpent was too wise to promote the belief of *Christ's* Resurrection, which is the Foundation of Christianity. An Institution most holy, that would destroy his Altars, discredit his Oracles, bring Glory to God,

and

and Happiness to Man, to both which he is eternally opposite. By all which it appears there was no deceit in the subject nor object.

4. They seal'd it with their Blood. This last proof confirms all the other. If a person of clear fame assert a thing, which he is ready to maintain with the loss of his Life, there is no reason to doubt of the truth of his Deposition. 'Tis no wonder that *Philostratus*, a bold *Grecian*, to shew his Art, painted *Apollonius Tyanens* as a Demi-god, exempted from death, and cloathed with immortality. But if he had been drawn from his Study, where he drest that Idol of Iniquity, to appear before the Magistrates, to give an account of the truth of his Relation, he certainly would have renounc'd his pretended *Hero*, rather than have given his Life for a Lie. Now the *Apostles* endur'd the most cruel Deaths to confirm the Truth of their Testimony. And what could possibly induce them to it, if they had not been certain of his Resurrection? Could love to their dead Master animate them to suffer for the honour of his Name? This is inconceivable: For He promis'd that He would rise the *third* Day, and ascend to Heaven, and make them partakers of his Glory: So that if He had lain in the rottenness of the Grave, What charm, what stupidity was able to make them preserve so high a Veneration for a Deceiver? Nothing could remain in them but the memory and indignation of his Imposture. Now if it be the dictate of natural Reason, that the concurrent Testimony of *two* or *three* credible Persons, not weaken'd by any exception, is sufficient to decide any Cause of the greatest moment, that respects Life, Honour and Estate, how much more should the attestation of

the *Apostles* put this great Truth beyond all doubt, since they parted with their Lives, the most precious possession in this World, for it; and which is infinitely more, if Deceivers, they would certainly be deprived of Eternal Life in the next. In short, Since the Creation never was a Testimony so clear and *authentick*, the Divine Providence so ordering the circumstances, that the Evidence should be above all Suspicion. Neither did it ever happen, that any thing affirm'd by so many and such worthy Persons, was ever suspected, much less found, to be false. 'Tis the most unreasonable stiffness not to yeeld an intire Assent to it. For there would be no secure Foundation of determining innumerable weighty Cases, if we should doubt of things reported by the most credible circumspect Persons, since we can be certified by our own Senses but of a few Objects.

I shall only add, That the *Apostles* did many and great Miracles in the Name of *Christ*, which was the strongest demonstration that He was rais'd to a glorious Life. They were invested by the Spirit with the *habits* of various Tongues. This kind of Miracle was necessary for the universal Preaching of the Gospel: For how difficult and obstructive had it been to their Work, if they must have return'd to their Infant-state, to learn the Signification of forrein Languages, to pronounce the words in their original Sound, and the *Accents* proper to their Countrey? Therefore the Holy Spirit, according to the promise of *Christ*, descended upon them, and became their Master, and in a moment impress on their Memories the forms of discoursing, and on their Tongues the manner of expressing them. Where-ever the Doctrine of *Jesus* was preach'd, *God bare them witness*
both

both with Signes and Wonders, and with divers Miracles and Gifts of the Holy Ghost, according to his own will. When St. Peter pass'd through the streets, fill'd with persons diseased and half dead, he caused an universal resurrection by touching them with his reviving shadow. They tamed Serpents, and quencht the malignity of their Poison; they commanded Death to leave its prey, and Life to return to its mansion that was not habitable for it. And that miraculous Power continued in their Successours so long as was requisite for the conviction of the World. *Justin Martyr, Irenaeus, Tertullian, Origen, Cyprian*, mention divers Miracles perform'd by Christians in those times. *Tertullian* offers to the Emperour, to whom he address his admirable *Apology*, to compel the Devils that possesst *Humane Bodies* to confess themselves to be evil Spirits, to constrain the Prince of darkness to enlighten his own Slaves. And *Cyprian* assures the Governour of *Africa*, that he would force the Devils to come out of the Bodies they tormented, lamenting their ejection. Now we cannot imagine they would so far discredit their Doctrine and Reputation, as to pretend to such a Power without they had it. In short, To deny the Miracles wrought by the *Primitive Christians*, were as great rashness, as to deny that *Cesar* conquer'd *Pompey*, or that *Titus* succeeded *Vespasian*. For we have the concurrent Testimony of the gravest and best Men, of Understanding and Conscience, who were Eye-witnesses, and which was not contradicted by those of the same Age. Briefly, There are such clear *characters* of the Divine Hand to render the *Gospel* authentick, that to deny it to be true, is to make God a liar.

The *Conclusion* is this, We see how reasonable it is to give an entire assent to the truth of *Christianity*. The Nature of the Doctrine that is perfectly Divine, declares its Original. 'Tis confirmed by Supernatural Testimonies. The Doctrine distinguishes the Miracles from all false wonders, the illusions of Satan, and the Miracles confirm the Doctrine. What doubt can there be after the full deposition of the Spirit in raising Christ from the Grave; in qualifying the *Apostles*, who were rude and ignorant, with Knowledge, Zeal, Courage, Charity, and all Graces requisite for their great enterprise, and in converting the World by their Ministry and Miracles? If we believe not so clear a Revelation, our Infidelity is desperate. When our Saviour was upon the Earth, the Meanness and Poverty of his appearance lessen'd their Crime, who did not acknowledge and honour him in the disguise of a Servant: Therefore they were capable of favour. Many of his bloody Persecutors were converted and saved by the Preaching of the *Apostles*. But since the Holy Ghost hath convinc'd the World by so strong a Light, of Sin, Righteousness and Judgment; viz. That *Jesus* whom the *Jews* most unworthily Crucified was the Son of God, that in dying He purchased the Pardon of Sin; since He is risen and received to Glory, *That all power in Heaven and Earth is given to Him*, the effect of which is most visible: For spiritual Wickednesses trembled at his Name, were expelled from their Dominions, and sent to their old Prison to suffer the Chains and Flames due to them: To refuse his Testimony, is a degree of Obstinacy not far distant from Malice of the Devils, and puts Men without the reserves of
pardon-

pardoning Mercy. And 'tis not a slight, superficial Belief of this great Truth that is sufficient, but that which is powerful in making us universally obedient to our Glorified Redeemer, who will distribute Crowns to all his faithful Servants. We cannot truly believe his Resurrection, without believing his Doctrine, nor believe his Doctrine without unfeigned Desires after the eternal Felicity it promises, nor desire that Felicity without a sincere compliance to his Commands in order to the obtaining it. *In short*, 'Tis Infidelity approaching Madness, not to believe the Truth of the Gospel, but 'tis Madness of an higher kind and more prodigious, to pretend to believe it, and yet to live in disobedience to its Precepts, in contempt of its Promises and Threatnings, as if it were a meer Fable.

CHAP. XXII.

The Honour of God's Truth with respect to the Legal Threatning, was preserv'd in the Death of Christ. The Divine Truth with respect to the Promises and Types of Christ under the Law, was justified in his Coming, and the accomplishment of our Redemption by him. Some special Predictions consider'd that respect the time of his Coming. The particular Circumstances that respect the Messiah are verified in Jesus Christ. The Consequents of the Messiah's Coming, foretold by the Prophets, are all come to pass. The Types of the Law are compleated in Christ. A particular consideration of Manna, the Rock, and the brazen Serpent, as they referr'd to him. The Paschal Lamb considered. A short Parallel between Melchisedec and Christ. The Divinity of the Gospel proved, by comparing the antient Figures with the present Truth, and Predictions with the Events. The Happiness of Christians above the Jews in the clear revelation of our Saviour to them. From the accomplishment of Prophecies concerning the first Coming of Christ, our Faith should be confirmed in the Promises of his second.

THE Original Law given to Man in *Paradise* had a severe Penalty annext, that upon the first breach of it he should die. The end of the threatening was to preserve in him a constant reverence of the Command. After his Disobedience, the honour of the Divine Truth was concern'd as to the inflicting the punishment. For although the Supreme

preme Lawgiver hath power over the Law to relax the Punishment as to particular persons; yet having declar'd that according to that Rule He would proceed in judgment with Man, the Perfection of his Truth required, that Sin should be punish'd in such a manner, that his Righteousness and Holiness might eminently appear, and the reasonable Creature for ever fear to offend Him. Now the God of Truth hath by the Death of his only Son so compleatly answered the Ends of the *legal* Threatning, that the glory of that Attribute is broke forth like the Sun through all the Clouds that seem'd to obscure it. *Mercy and Truth meet together, Righteousness and Peace kiss each other.* Of this I have so largely treated before, that I shall add nothing more concerning it. There is a *Secondary* respect wherein the truth of God is concern'd, as to the accomplishing our Redemption by Jesus Christ, which I will briefly explicate. God having decreed the sending of his Son in the quality of Mediator to purchase our Salvation, was pleas'd by several Promises to declare his merciful purpose, and by various Types to shew the design of that glorious Work, before the exhibition of it. This was the effect of his Supreme Wisdom and Goodness: *First*, To comply with the weakness of the Church, when 'twas newly separated from the World. For as a sudden strong Light overpowers the Eye that hath been long in the dark, so that full bright Revelation of the Gospel had been above the capacity of the Church, when 'twas first freed from a state of Ignorance: Light mixt with Shadows was proportionable to their Sight. Therefore he was pleas'd by several Representations and Predictions to exercise the Faith, entertain the Hope, and excite

Tit. I. 2.

Jam. I. 17.

Heb. 6. 17,
18.

Joh. I. 17..

the Desires of his People before the accomplishment of our Salvation by his Son: *Secondly*, To render the belief of it easie and certain afterwards. Now for the honour of his Truth he was engaged to make good his word: For although pure Love and Mercy is the Original of all God's Promises to Man, yet his Truth and Fidelity are the reasons of his fulfilling them. Not that God is under the obligation of a Law, but his own righteous Nature is the inviolable Rule of his actions. Accordingly the *Apostle* laies it as the foundation of our Hopes; That *God who cannot lie hath promised eternal Life*. The Divine Decree alone concerning our Salvation by Christ, is a sure Foundation: For God is as unchangeable in his Will as his Nature. *In Him there is no variableness, nor shadow of turning*. But the Promise determines the Will of God to perform it upon another account: For 'tis not single Inconstancy but Falshood, not to perform what is promised, from both which He is infinitely distant. *St. Paul* alledges this for the reason why the Covenant of Grace is unchangeable and of everlasting Efficacy, in that the counsel of God was by his Promise and Oath confirmed, *That by two immutable things, in which it was impossible for God to lye, we might have strong consolation*. For the Promise gives a rightful claim to the Creature, and the fulfilling of it is the justification of God's Fidelity. In this Sence 'tis said, *The Law was given by Moses, but Grace and Truth came by Jesus Christ, i. e.* the Grace of the Gospel is the substantial and compleat accomplishment of the Types and Promises under the Law. I will not enter into the discussion of all the Prophecies concerning the *Messiah* in the *Old Testament*, to shew how

how they are verified in Jesus Christ; But briefly consider some special Predictions that concern the time of the *Messiah's* Coming, his Person and Offices.

1. The Prophecy of dying *Jacob*. *The Scepter* Gen. 49. 10
shall not depart from Judah, nor a Lawgiver from between his feet, till Shiloh come. By the Scepter and Lawgiver are meant divers Forms of Government: the first being the mark of Regal Power, the other title respects those whose Power succeeded that of their Kings, in the person of *Zerobabel* and his Successors. *Jacob* prophetically declares two things; their establishment in *Judah*, and their continuance till the coming of *Shiloh*. This Oracle doth not precisely respect the person of *Judah*, for he never ascended the Throne, nor possessed the Empire over his Brethren; nor solely his Posterity as a Tribe distinguished from the rest, although it had special advantages from that time: For the Banner of *Judah* Numb. 2. 3.
 led the Camp in their march through the wilderness: That Tribe had the first possession of the land of *Canaan*; these were the beginnings of its future Glory. And from *David* to the Captivity, that Tribe possessed the Kingdom; But the glory of his Scepter was lost in the person of *Zedekiah*: Therefore the full meaning of the Prophecy regards the People of *Israel*, in the relation they had to the Tribe of *Judah*: For that Tribe alone returned entire from the Captivity with some reliques of *Levi* and *Benjamin*, so that the Nation from that time was distinguished by the title of the *Jews* in relation to it; and the Right to dispose of the Scepter was alwaies in the Tribe of *Judah*: For the *Levites* that ruled after the Captivity received their Power from them. 'Till *Shiloh* come, that is, the *Messiah*, as the *Chaldee* Paraphrase, and the antient *Jewish* Interpreters expound; So that

the intent of the Oracle is, that after the establishment of the Supreme Power in the Family of *Judah*, it should not pass into the hands of Strangers but as a certain *Presage*, and immediate Fore-runner of of the coming of *Shiloh*. And this was fully accomplish'd. For in the Captivity there was an interruption rather than extinction of their Government. Their Return was promised at the time they were carried Captives to *Babylon*. But at the coming of Christ, *Judea* was a Province of the *Roman Empire*, *Herod* an *Edomite* sat on the Throne; and as the Tribe of *Judah* in general, so the Family of *David* in particular was in such a low state, that *Joseph* and *Mary* that were descended from him, were constrain'd to lodg in a stable at *Bethlehem*. And since the blessed Peace-maker hath appear'd on the Earth, the *Jews* have lost all Authority; their Civil and Ecclesiastical State is utterly ruin'd, and they bear the visible marks of infamous Servitude.

Dan. 9. 25. 2. The *Second* famous Prediction is by an Angel to *Daniel*, when he was lamenting the ruine of *Jerusalem*, who comforted him with an assurance that the City should be rebuilt: And further told him, That from the going forth of the Commandment to restore-
 Numerus iste præter allusionem ad 70. annos captivitatis, non sine mysterio intra se occultet & semitas, & annos Jubileos præcise exhauriat;
 and to build *Jerusalem*, unto the Messiah the Prince, shall be seven weeks, and threescore and two Weeks the streets shall be built again, and the wall even in trouble-some times. And after threescore and two weeks shall the Messiah be cut off, but not for himself, and the People of the Prince that shall come, shall destroy the City and Sanctuary, and the end thereof shall be with a flood; and to the end of the war desolations are determined. The clear intent of the Angels Message is, That within the space of seventy Prophetical Weeks (that
 is

is four hundred and ninety years according to the Exposition of the Rabbins themselves) after the issuing forth the order for the rebuilding *Jerusalem*, the *Messiah* should come, and be put to Death for he sins of Men which was exactly fulfil'd.

70. enim
Hebdomadae
sunt totidem
semitae, &
denos
continent

Jubilæus. Jam quia annus Sabbatarius & Jubilæus infallibiles sunt characteres Chronologiae sacrae, ex iis certa potest peti ratio connectendi Hebdomadas cum annis Mundi. Fuit enim annus secundus Darii Sabbatarius & Jubilæus: Rursus annus precedens excidium Hierosolymorum & ipse Sabbatarius fuit & Jubilæus postremus; inter quos velut terminos 70. Hebdomadae decurrunt. Vid. Helvic. Diatrib. de Hebdom. Daniel.

3. The time of the manifestation of the *Messiah* is evidently set down in the *Haggai* 2. 6, 7, 8, 9. *I will shake all Nations, and the desire of all Nations shall come, and I will fill this house with Glory saith the Lord of hosts. The Silver is mine and the Gold is mine, saith the Lord of Hosts. The Glory of the latter shall be greater than that of the former, saith the Lord of Hosts, and in this place will I give peace.* The Prophet to encourage the *Jews* in building the Temple assur'd them that it should have a surpassing Glory by the presence of the *Messiah*, who is call'd the Desire of all Nations, and being the Prince of Peace his coming is described by that blessed effect, and in this place will I give Peace, saith the Lord of Hosts.

The second Temple was much inferiour to *Solomons* as in Magnificence and external Ornaments, so especially because defective in those Excellencies that were peculiar to the first. They were the Ark of the Covenant, and the appearance of Glory between the Cherubims, the fire from Heaven to consume the Sacrifices, the *Urim* and *Thummim*, and the Holy Ghost who inspir'd the Prophets. *But when the Lord came to his Temple, and perform'd many of his Mira-*

cles there, this brought a Glory to it infinitely exceeding that of the former. For what comparison is there between the shadowy presence of God between the Cherubims, and his real presence in the humane Nature of Christ, in whom the fulness of the God-head dwelt bodily. How much inferiour were the Priests and Prophets to him, who came from Heaven, and had the Spirit without measure, to reveal the Counsel of God for the Salvation of the World.

2. The particular Circumstances foretold concerning the *Messiah* are, all verified in Jesus Christ. It was foretold that the *Messiah* should have a fore-runner, to prepare his way by preaching the Doctrine of Repentance, that he should be Born of a *Virgin*, and of the Family of *David* and in the Town of *Bethlehem* that he should go into *Egypt*, & be cal'd forth from thence by God, that his chief residence should be in *Galilee* the region of *Zebulon* and *Nephthali*, that he should be poor and humble, and enter into Hierusalem on the Fole of an Ass, that he should perform great miracles in restoring the Blind, the Lame, the Deaf and Dumb, that he should suffer many afflictions, Contempt, Scorn, Stripes, be Spit on, Scourg'd, betray'd by his familiar Friend, sold for a sordid Price, that he should be put to Death, that his hands and feet should be bored, and his side pierc'd, that he should dy between Thieves, that in his Passion he should taste vinegar and gall, that his garments should be divided and Lots be cast for his Coat, that he should be buried, and his Body not see corruption but rise again the third day, that he should ascend to Heaven and sit at the right hand of God, and all these Predictions are exactly fulfil'd in the Lord Christ.

Esay 40.

Mal. 3. 1, 7.

Isa. 14.

Sam. 12. 7.

Psal. 11. 9.

Micha. 1.

Hos. 11. 1.

Isa. 9. 1.

Zech. 9.

Isa. 3. 3, 4, 5,

Isa. 9. 6.

Isa. 3. 1.

Isa. 56. 6, 7.

Zech. 11. 12.

Psal. 22. 7, 4.

15, 16.

Psal. 69. 22.

Psal. 22. 19.

Psal. 16. 10.

Psal. 65. 9.

Psal. 110. 1.

Isa. 53.

3. The consequents of his Coming are foretold.

1. That the *Jews* should reject him because of the meanness of his appearance. They neither understood the Greatness and Majesty, nor the Abasement of the *Messiah* described in their Prophecies: not his Greatness, that the Son of David was his Lord, that he was before *Abraham*, who rejoyced to his Day: for they did not believe the Eternity of his Divine Nature, They did not understand his humiliation to Death: Therefore 'twas objected by them that the *Messiah* remains for ever, and this Person saith he shall dy. They fancied a carnal *Messiah* shining with Worldly pomp, accompanied with thundring legions, to deliver them from Temporal Servitude, so that when *they saw him without form and comeliness, and that no Beauty was in him to make him desireable, they hid their Faces from him, they despised and esteemed him not.* Thus by their obstinate refusal of the *Messiah*, they really and visibly fulfil'd the Prophecies concerning him.

Isai. 53.

2. That the Levitical Ceremonies and Sacrifices should cease upon the Death of the *Messiah*, and the Jewish Nation be dissolved. Although the legal Service was establisht with great solemnity, yet there was alwayes a sufficient indication that it should not be perpetual. *Moses* who delivered the Law told them that God would raise another Prophet whom they must hear. And *David* compos'd a Psalm to be sung in the Temple, containing the establishment of a Priest, not according to the order of *Levi* but *Melchisedec*, who should bring in a Worship Spiritual and Divine. And we see this accomplit, all the Ceremonies were buried in his grave & the Sacrifices for above sixteen hundred years are ceast. Besides the destruction of the Holy

Daniel 26.

27.

Jer. 3. 16. 17.

Psal. 110. 3.

Holy City and Sanctuary, the Jews are scatter'd in all parts, and in their dreadful dispersion suffer the just punishment of their Infidelity.

Zeph. 2. 11.

Mal. 1. 15.

Gen. 49. 10.

3. It was Propheſied that in the time of the Meſſiah Idols ſhould be ruin'd, and Idolaters converted to the knowledg of the true God. That he *ſhould be a Light to the Gentiles*, and to him the *gathering of the People ſhould be*. And this is ſo viſibly accompliſht in the converſion of the World to Chriſtianity, that not one jot or tittle of Gods Word hath fail'd; ſo that beſides the Glory due to his Power and Mercy, we are obliged to honour him as the Fountain of Truth.

I will now make ſome ſhort reflections upon the Types of the Law to ſhow how they are compleated in Chriſt. The Moſaic [Dispensation] was ſo contriv'd as to bear a reſemblance of the *Meſſiah* in all its parts. *The Law had a ſhadow of good things to come: Chriſt was the end of the Law*: the ſubſtance of thoſe ſhadows.

H: b. 10.

Rom. 10.

The main deſign of the Epistle to the *Hebrews* is to ſhew, that in the antient Tabernacle there were models of the Heavenly things reveal'd in the Goſpel. The great number of Types declares the variety of the Divine Wiſdom, and the admirable fulneſs of Chriſt in whom they are verified. *Three* ſorts were inſtituted.

1. Some were things without Life, whoſe qualities and effects ſhadowed forth his Vertues and Benefits. 2. Things endued with Life and Sence. 3. Reasonable Perſons that either in their offices, actions, or the memorable accidents that beſel them, repreſented the *Meſſiah*. Of the firſt ſort I will briefly conſider the *Manna* that miraculoſly fell from Heaven, the *Rock* that by its ſtream reſreſht the *Iſraelites*

lites in their Journey to *Canaan*, and the *Brasen Serpent*: premising two things. 1. That in comparing them with the Truth we are to observe the design of God, and not to seek for Mysteries in every thing. As in Pictures some strokes of the Pencil are only for ornament, others for signification. Besides, when Superlative things are spoken of them exceeding their Nature, and that cannot be applied to them without a violent figure, the full and entire Truth is only found in Jesus Christ.

1. *Manna* was an eminent Type of him. Accordingly the Apostle declares of the *Israelites*, they *did all eat the same Spiritual meat*, not in respect of its Material but Symbolical Nature. The express Analogy between *Manna* and Christ, is visible in respect of its marvelous production. The Mosaical *Manna* was not the fruit of the Earth procur'd by humane industry, but form'd by the Divine Power, and rain'd down upon them: therefore 'tis called *the Corn of Heaven*. This typified the celestial original of our Redeemer. *He is the true bread from Heaven, given by the Father*. He is call'd *the gift of God eminently*, being the richest and freest, without any merit or indeavour of Men to procure it. And we may observe the truth infinitely exceeded the Type; for *Manna* descended only from the Clouds, therefore our Saviour tells the *Jews*, *Moses gave ye not that bread from Heaven*. But he really came from Heaven, where the great and Glorious Presence of God is manifested, and appear'd under a visible form in the World. *Manna* was only stil'd the *Bread of Angels*, to signify its excellency above common food, but *the bread of God is he which cometh down from Heaven*.

Psal. 78. 24.
Joh. 6. 32.

2. *Manna* was dispens'd to all the *Israelites* equally; not as the delicious fruits of the Earth that are the portion of a few, but as the light and influences of the Heavens that are common to all: and herein 'twas a representation of Christ who is offer'd to all without distinction of Nations, to the *Jews* and Gentiles, to the *Gracians* and *Barbarians*; and without the distinction of quality, to the Honourable and Mean, the Rich and the Poor, the Learned and Ignorant. And here we may observe the excellency of the Spiritual *Manna* above the Mosaical: for that fed but one Nation, but the bread of God gives life to the World; his infinite merit is sufficient for the Salvation of all.

3. *Manna* was a delicious food: the Taste of it is described to be like waters mixt with honey that have a pure chaste sweetness: this typified the Love of Christ shed abroad in the hearts of Believers. Such an exalted ravishing pleasure proceeds from it, that the Psalmist breaks forth in an extasy, *Taste and see how Good the Lord is.*

Psal. 34. 9. 4. *Manna* was their only support in the Wilderness; strengthening them to vanquish their Enemies, and endure the hardships to which they were incident in their passage to *Canaan*. In this regard 'twas a lively image of Christ who is our Spiritual food, while we are in the desert of the lower World, the place of our trial, expos'd to dangers. By him alone we shall be finally victorious over the Enemies of our Salvation. And in this also the Truth is infinitely above the Type that prefigured it. For *Manna* could only preserve the Natural Life for a time. As our Saviour tells the *Jews*, *your Fathers eat Manna in the Wilderness, and are dead.* But Jesus Christ is the living bread

bread that came down from Heaven, and hath a Supernatural Vertue, to convey a Life incomparably more noble and answerable to the quality of his Original. 'Tis incorruptible as Heaven from whence He came. *If any man eat of this Bread, he shall live for ever.* Death is so far from extinguishing, that it advances the Spiritual Life to its perfection. Joh. 6. 51.

2. The *Apostle* testifies that the *Israelites drank of that Spiritual Rock that followed them, and that Rock was Christ.* That the Miracle was mysterious is evident from the circumstances related of it. When the *Israelites* were in great distress for water, *The Lord said to Moses, I will stand before thee there upon the Rock in Horeb, and thou shalt smite the Rock, and there shall come water out of it, that the People may drink.* If there had been no other design but the relieving their necessity, that might have been supplied by rain from Heaven; or if only to give a visible effect of the Divine Power, that had been discovered in causing new Springs to rise from the Earth, or the Command of God had been sufficient to strike the Rock; But he went to it to signify the respect it had to himself. He was the Son of God that spake to *Moses*, and conducted the People: For this reason He is stiled the Angel of Gods presence, not with respect to his Nature, but Offices. 1 Cor. 10. 4.
Exod. 17. 6.

I will briefly observe the *parallel* between the Rock and Christ.

1. A Rock is the ordinary Title of God in *Scripture*, to represent his unchangeable Nature, and infinite Power, whereby He upholds the World. And in a special manner it resembles the *Messiah*. He is called *The Stone which the builders refused, that was made the head of the corner.* He is the *Rock upon which* Deut. 4. 42.
Psal. 2. 42.
Psal. 15. 22.
1 Pet. 2. 7, 8,

the Church is built, and secur'd against the violence of Hell. Now Israel was not supplied from the Clouds or the Valleys, but the Rock; to shew that the *my-
sical* Rock, the Son of God, can only refresh the Spiritual Israel with living Water.

2. The quality of the Rock hath a proper Signification: For although it had in its Veins a rich abundance of Waters, yet to appearance nothing was more dry and hard. In this it was a *Figure* of the Spiritual Rock: The effects have discovered in him unfathomable depths of Righteousness, Grace and Salvation; yet at the first view we had no hopes. For if we consider Him as God, He is infinitely Holy and Just, encompass'd with everlasting flames against Sin, and how can we expect any cooling streams from Him?

Isai. 53.

If we consider him as Man, he is resembled to a root out of a dry ground; the Justice of the Divine and the infirmity of the Humane Nature did not promise any comfort to us. But what cannot infinite Love, united to infinite Power, perform? Divine Goodness hath chang'd the Laws of Nature in our favour, and by an admirable act open'd the Rock to refresh us.

Isai. 53.

3. The Rock was struck with the Rod of *Moses* a Type of the Law, before it sent forth its streams: thus our Spiritual Rock was wounded for our Transgressions, bruised for our Iniquities, & then opened all his treasures to us. Being consecrated by Sufferings, he is the Author of Eternal Salvation. In this respect the Gospel propounds him for the object of saving Faith. I determined to know nothing among you but Jesus Christ and him Crucified. The Sacraments, the Seals of the New Covenant, have a special reference to his Death the Foundation of it.

4. The

4. The Miraculous Waters followed the Israelites in their Journey, without which they had perisht in the WilderNESS. This represents the Indeficiency of the Grace of Christ. A Sovereign stream flows from him to satisfy all Believers. He tells us, *Who-soever drinketh of the Water that I shall give him, shall never thirst: but the Water that I shall give him, shall be in him a Well of Water springing up unto Everlasting Life.*

Joh 7.37.

3. The Brasen Serpent sensibly exprest the manner of his Death and the benefits derived from it. Therefore *Jesus* being the Minister of the Circumcision chose this Figure for the Instruction of the Jews. As *Moses lifted up the Serpent in the WilderNESS, even so must the Son of Man be lifted up: that whosoever beleeves in him should not perish, but have Eternal Life.*

Joh. 4.14.

Joh. 3.

Num. 21.

The Sacred Story relates, that the Israelites by their rebellious murmuring provoked God to send Serpents among them, whose Poison was so fiery and mortal, that it brought the most Painful Death. In this affliction they address themselves to the Father of Mercies, who World by their Repentance, Commanded *Moses* to make a Serpent of Brasse, and erect it on a Pole in the view of the whole Camp, that whosoever lookt on it should be healed. By this account from Scripture we may clearly understand something of greatest consequence was represented by it: For the only Wise God ordains nothing without just reason. Why must a Serpent of Brasse be elevated on a Pole? could not the Divine Power recover them without it? Why must they look towards it? could not a healing vertue be conveyed to their wounds but through their eyes? All this had a direct reference to the Mystery of Christ. For the biting of the Israelites by the fiery

fiery Serpents, doth naturally represent the effects of Sin, that torments the Conscience, and inflames the Soul with the apprehensions of Future Judgment. And the erecting a Brasen Serpent upon a Pole, that had the Figure not the Poison of those Serpents, doth in a lively manner set forth the lifting up of Jesus Christ on the Cross, who only had the similitude of *sinful flesh*. The looking towards the Brasen Serpent is a fit resemblance of Believing in Christ Crucified for Salvation. The Sight of the eye was the only means to derive vertue from it, and the Faith of the heart is the means by which the Sovereign efficacy of our Redeemer is conveyed. *This is the will of him that sent me, saith our Saviour, that every one which seeth the Son and believeth on him, may have Eternal Life.* As in the camp of *Israel*, whoever lookt towards the Brasen Serpent, whatever his wounds were or the weakness of his sight, had a present remedy; so how numerous and grievous soever our Sins be, how infirm our Faith, yet if we sincerely regard the Son of God suffering, he will preserve us from Death. For this end he is presented in the Gospel as crucified before the eyes of all Persons.

2. Things endued with Life and Sense prefigur'd the *Messiah*.

[1] Shall particularly consider the Paschal Lamb, an illustrious Type of him. *Christ our Passover was sacrificed for us.* The whole scene, as it is laid down in the 12th of *Exodus*, shows an admirable agreement tween them.

1. A Lamb in respect of its natural innocency and meekness, that suffers without resistance, waas fit emblem of our Saviour, *whose voice was not heard in the street, who did not break the Bruised Reed, nor quench the*

the smoking Flax. He was oppressed and he was afflicted, yet he open'd not his Mouth. He is brought as a Lamb to the slaughter, and as a sheep before the shearers is dumb, so he openeth not his Mouth.

2. The Lamb was to be without Spot, to signify his absolute perfection. *We are Redeemed with the precious Blood of Christ, as of a Lamb without blemish, and without Spot.*

3. The Lamb was to be separated from the Flock 1 Pet. I. 17, 18.
four days : the Lord Jesus was separated from Men, and consecrated to be the Sacrifice for the World, after three or four years spent in his Ministerial office, preparing himself for that great Work.

4. The Paschal Lamb was sacrificed and substituted in the place of the first-Born. The Levitical Priesthood not being instituted at their going forth from Egypt, every Master of a Family had a right to exercise it in his own House. Our Redeemer suffer'd in our stead, to propitiate Gods Justice towards us.

5. The Blood was to be sprinkled upon the Posts of the door, that Death might not enter into their Houses. That sacred Ceremony was typical : for the sign it self had no resemblance of sparing, and certainly the Angel could distinguish between the *Israelites* and the *Egyptians* without the bloody mark of Gods Favour : but it had a final respect to Christ. We are secur'd from destruction *by the blood of sprinkling*. They were to eat the whole Flesh of the Lamb, to signify our intire taking of Christ upon the terms of the Gospel to be our Prince and Saviour.

6. The effects attributed to the Paschal Lamb, *viz.* Redemption from Death and Bondage, clearly represent the Glorious Benefits we enjoy by Jesus Christ.

The

The destroying Angel past over their houses, and caus'd the *Egyptians* to restore them to full liberty. That which all the dreadful signs wrought by *Moses* could not do, was effected by the Passover; that overcame the stubbornness of *Pharaoh*, and inspir'd the *Israelites* with courage to undertake their journey to the promised Land. Thus we pass from Death to Life, and from bondage to the Glorious liberty of the Sons of God, by virtue of Christs Blood.

3. Reasonable Persons represented our Saviour either in their Offices, actions, or the memorable accidents that befall them. *Joseph* the beloved of his Father, sent by him to visit his Brethren, by them unworthily sold to strangers, and thereby rais'd to be their Lord and Saviour, was a lively type of him. *Jonah* three dayes and nights in the Whales belly, and miraculously restor'd, was a type of his lying in the Grave and Resurrection. *Moses* in his Prophetical, *David* in his Kingly Office, præfigur'd him. The Priestly Office being the Foundation of the other two, and that upon which our Salvation principally depends, was illustrated by two Glorious types. *Melchisedec* and *Aaron*. The one the high Priest in ordinary, the other the Priest of God by extraordinary designation. I will briefly touch upon the resemblance between him and Christ. Although Sacrifices were offer'd from the Beginning; yet he is the first to whom that Title is given, as called to that office in a special manner. The Divinity of Christs Person, the Eternity of his Office, and the Infinite Value of his Oblation were shadowed forth by him. *Melchisedec* is introduc'd into the Sacred story as one descending from Heaven and ascending thither, without any account of his Birth or Death. The silence
of

of the Scripture is Myſterious : for the Spirit conducted Holy Men in their Writings. The Levitical Priests deſcended by Natural Generation from their predeceſſours, and had ſucceſſours in their Office, which was annext to the race of *Levi*. But *Melchizedec* is repreſented *without Father and Mother, without Beginning and End of Days*, whoſe Priethood was permanent in himſelf. For things and Perſons have a double being, real in themſelves, and notional as they exiſt in the mind; ſo that no mention being made of his coming into the World or leaving it, the ſilence of the Scripture is equivalent to his continual duration. Now in this was an adumbration of Chriſt who was the Eternal Son of God, and really came from Heaven to execute his office, and aſcended thither. And although his oblation was finiſht on the Earth, and his interceſſion ſhall ceaſe in Heaven; yet the effects of it ſhall be Eternal in his People, and the Glory of it in himſelf. The Apoſtle obſerves another reſemblance between the Supreme Quality of *Melchizedec* King of *Salem* and Jeſus Chriſt: He was King of Righteouſneſs and Peace, He Govern'd his Subjects in Righteouſneſs, and never ſtain'd thoſe hands with humane Blood that were employed in the Sacred office of the Priethood. And by thoſe Glorious Titles are ſignified the benefits our Saviour conveys to his People. He is the true King of Righteouſneſs: By which is not intended the Righteouſneſs that juſtifies before God, in which reſpect he is call'd the *Lord our Righteouſneſs*, and is ſaid, to *have brought in Eternal Righteouſneſs*, for that reſpects his Priethood: in that quality he acquir'd it. But that Title ſignifies his giving moſt Righteous Laws for the Government of the Church, and his diſpenſing

Righteous Rewards and Punishments, Eternal Life and Death, by which he preserves the Majesty of his Laws, and secures the obedience of his Subjects. And he is *King of Peace*, by which we are not to understand his temper and disposition, nor our *peace with God*, for reconciliation is grounded on his Sacrifice; nor peace with Conscience the effect of the other, but that which depends on his Royalty. As the King of Peace he keeps his Subjects in a calm and quiet Obedience; all their Thoughts and Passions are regulated by his Will. The Laws of secular Kings are only exposed to the eyes, or proclaimed to the ears of their Subjects, but His are engraven in their hearts. By the inward and Almighty efficacy of his Spirit he inclines them to their Universal Duty; and will bring them to Eternal Peace in his Glorious Kingdom.

Inferences.

First, From hence we have an irrefragable Argument of the Truth and Divinity of the *Gospel*: For 'tis evident by comparing the antient Figures with the present Truth, the Copies with the Original, the Pictures with the Life, that Eternal Wisdom contrived them. For no created Understanding could frame so various Representations of Christ, and all exactly agreeing with him at such a distance before His appearance? And if we compare the Predictions with the Events, 'tis most clear that only the Divine Knowledge could reveal them. For otherwise how was it possible, that the Prophets, so many Ages before the Coming of Christ should predict those things concerning Him, that exceeded the foresight of all the Angels of Light? What Intelligence could there be between *Moses* and *David* and *Isaiab*, that lived such a distance of time from one another, to deliver such things as meet in him as their Centre?

Centre? And these Prophecies are conveyed to us by the *Jews*, the most obstinate Enemies of Christianity, who although they reverence the Letter, yet abhor the accomplishment of them; So that there can be no possible suspicion that they are feigned, and of a later Date than their titles declare. Their successive fulfilling is a perpetual Miracle to justify the truth of our Religion. Our Saviour used this Method for the instruction of his Disciples. *These are the words which I spake unto you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me.* Luk. 24. 44. And St. Paul fram'd a powerful Demonstration from the Scriptures to prove that *Jesus was the Christ.* Act. 17. 2. In his Writings he deciphers the riddles of the Law, and removes the Veil, to discover the Face of Christ engraven by the Divine Artificer. Briefly, by shewing the consent between the *two Testaments*, he illuminates the *Old* by the *New*, and confirms the *New* by the *Old*. Now what Religion is there in the World whose Mysteries were foretold by the Oracles of God, and figured by his Institutions above *two thousand* Years before 'twas exhibited? Whose Doctrine perfectly accords with the most antient, venerable and Divine Writings? Can that Religion be any other than Divine, which God did so expressly *predict*, and *pourtray* in such various manner, for the receiving whereof He made such early Preparations in the World? Certainly without offering the greatest violence to our rational Faculties, none can disbelieve it. He degrades himself from the dignity of being a Man, that refuses to be a *Christian*.

2. From hence we may understand the incomparable Happiness of *Christians*, not only above the

Heathens, who by Divine Desertion were wholly *Strangers to the Covenants of Mercy*, but above God's peculiar People. The *Messiah* was the expectation and desire of Heaven and Earth. Before his coming the Saints had some glimmerings of Light, which made them inwardly languish after the blessed Manifestation of it: But that was reserved for Believers in the last Ages of the World. That antient Promise (the Morning Blush of the Gospel-Day) *That the Seed of the Woman should break the head of the Serpent, and the Serpent bruise his heel*, signified the bloody Victory the *Messiah* should obtain over Satan, but how little of it was understood? One may as well from the sight of the Root foretel the dimensions of a Tree, the colour, figure, and taste of its Fruits, as from that Prediction have discover'd all the parts of our Mediator's Office, and the excellent benefits resulting from it. The Incarnation, Crucifixion, Resurrection, and Ascension of Christ are in the Types and Prophecies of the *Old Testament*, as *Corporeal* beings are in the darkness of the Night; they have a real existence, but no Eye is so clear as to enlighten the obscurity. The most sharp-sighted *Seer* might say, *I shall see him, but not now*. The Ministry of the Law is compar'd to the *Light of a Candle*; that is shadowy, and confin'd to a small place. That of the *Gospel* is like the *Sun* in its strength, that enlightens the World. The Prophets who were nearer the coming of *Christ* had clearer Revelations, but did not bring perfect Day. As some *new* Stars appearing in the Firmament increase, but do not change the nature of the Light. *Isaiah* who is so exact in describing all the Circumstances of our Saviours Death, and his Innocence, Humility, and

and Patience ; that he seems to be an *Evangelist* rather than a Prophet ; yet the *Ethiopian* Profelyte, who certainly was a proficient in the *Jewish* Religion, understood not of whom the *Prophet* spake. We see what they were ignorant of, not that our sight is stronger, but our light is more clear. The full discovery of these Mysteries was reserved as an honour to our Saviours Coming. He is the Sun of Righteousness, and the Light that He hath shed abroad excels that of all the Prophets in brightness, as well as his Person transcends theirs in dignity. And how should the *Evangelical* Light warm our hearts with thankfulness to God for this admirable Priviledg ? The dim foresight of the *Messiah*, two thousand years before his Coming, put *Abraham* in an extasie of Joy, how should the full Revelation of Him affect us ? Many holy Prophets and Kings desired to see the things that we see. *They embraced the Promises*, we have the blessed effects ; They had the Shadows, we have the Light. They only saw the veiled face of *Moses*, *We all with open face as in a glass see the Glory of the Lord* ? Now what is our Duty becoming this Priviledg, *But to be transform'd into the same Image from Glory to Glory, as by the Spirit of the Lord* ? The Life of every *Christian* should be a shining Representation of the Graces and Vertues of Christ that are so visible in the *Gospel*. Their Holiness and Heavenliness, their Hopes and Joy should as much exceed the Graces and Comforts of Believers under the *Legal* Dispensation, as their Knowledg is incomparably more clear and perfect.

To conclude ; From the accomplishment of the ancient Prophecies in the *first* Coming of the *Messiah*, we may confirm our Faith in those glorious Promises
that

that are to be fulfill'd at his *second*. For 'tis the same Divine Goodness, the same Fidelity, the same Power still, upon which we are to build our Hopes. And the Consideration, that the Perfection of our Happiness is reserved till that time, should enflame our desires after it.

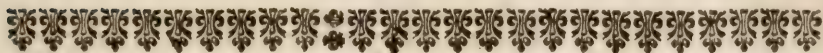
'Twas the *character* of Believers of the *Old Testament*, *They waited for the consolation of Israel*: 'Tis the description of the Saints in the *New*, they love the Appearance of Christ. If they long'd for his Coming in the *Flesh*, though it was attended with all the circumstances of Meanness and Dishonour, the effects of our Sins; with what ardent and impatient Desires should we hasten *His Coming in Glory*, when *He shall appear the Second time to them that look for him, without Sin, unto Salvation*? Then He will put an end to all the disorders of the World, and begin the glorious State, wherein Holiness and Righteousness shall be crown'd, and reign for ever. The *Christian Church* joyns in that ardent Address to our Saviour; *Oh, that thou wouldst rent the Heavens and wouldst come down, that the mountains might flow down at thy Presence. As when the melting fire burneth, the Fire causeth the waters to boile: to make thy Name known to thine adversaries, that the Nations may tremble at thy Presence.* Although the Beauty and Frame of this visible World shall be destroyed, yet that dreadful Day shall be joyful to the Saints: *For then all the Preparations of Infinite Wisdom and Goodness; The things that Eye hath not seen, nor Ear heard, neither have entered into the heart of man, shall be the everlasting portion of those who love God. Come Lord Jesus.*

FINIS.



ERRATA.

PAGE 48. l. 23. r. *despiendum*. P. 85. l. 26. r. *Causality*. P. 111. l. 1. f. *and*. r. *are*
P. 151. l. 23. f. *their*. r. *the*. P. 249. l. 7. r. *revenge*. P. 264. after *person* dele *he*.
P. 317. l. 31. f. *lust*. r. *task*. P. 374. l. 2. after *proceeds* dele *and*. P. 356. after *necessity*,
dele *of it*. P. 453. l. 31. f. *from*. r. *of*. Other smaller faults are left to the Candor of
the Reader to mend.









non oppugnat; aut saltem
 nimus, ut rationis arcem c
 lum. Sic itaque formandus
 pax habitar, ibi portus est, ibi
 lacum propebat, vel ad *laqueum*
vinculis, tanquam in *Camal*
 tur. Certe, in ejus regno, n
 turpiter levare? unde vi deje
 eileceptum eripuisti? Cur ea
Trojanus. Trade imperium
 nectrali; bellum est intestinum
 passi. Diffidia & turbae late
 um mutes oportet, quem male
 Solem in, solumque mutas; &

—*evassisse tot Urbes*
Argolicas, maledicta fugam
 —*haeret lateri lethalis*
 fxit pedem, nunquam ita sanata
 arbitrantur. Quae enim agri
 tum valere peregrinationem ac
 qui ad animi tranquillitatem rec
 MA G N O P E R E mihi v
 turam hominis aspernabitur.

(29)
 (28)
 as, tum hos interdum perpetien
 ratione ipsa incorrupte atque in
 e: Ac ipsi quidem Epicurei & eos
 blanditiis praesentium voluptatum
 corrupti, quos dolores, quas mole
 sint, non praevident; & eos lau
 gnoperè cavent, ne voluptate victi
 sentiunt non esse faciendum; qui
 tendâ voluptate voluptatem ma
 contur. Quocirca, quemadmodum
 (quod illi)

est acerbitas probanda, quae Draconi illi, cuius
 ges, non a tramento, sed sanguine scripta dicun
 placuit; aut quam Lycurgus orator, qui ita
 pluisse fertur, quasi mortifero veneno calamum
 buisset, tantoperè approbavit.

Quòd in hisce humanitatis ac litera
 studiis magnam esse difficultatem putatis: es
 nè quidem, sed non tam magna, quàm for
 vobis videtur. Verùm, ut-ut est, qui volunta
 discendi ita suscepit, ut ardore quodam an

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 discendi ita suscepit, ut ardore quodam an

tion parva, cum nulla est deformitas, que pos-
sum perfidia deformitate contendere. Qui
his fidem violârunt, qui fidem ipsis habue-
runt; quorum dextræ, quas fidei testes esse osten-
derunt, perfidia sunt & scelere violatæ; qui denique
maxime fallunt, id agunt ut viri boni esse vi-
deantur: nonne humanitatem omnem videtur
offendere, & immanitatem belluæ induisse? Merito
que perfidos homines, quos & oculis fugi-
mus, & auribus respuimus, & animo detestamur,
exce quidem & quibuscumque civitatis nostræ

(22)

manitas, si sit immoderato obfusca pos-
sitque passu, quam intemperanter iactatur, qua
sceleratè in illam alteram insulat? Merito in
que moderatorem & parimoniam in viciu
solum mediæ, sed etiam philosophi laudant. *Thi-*
to vero longe severiorem in viciu continen-
tam esse adhibendam censent, alias, ut viri oia
ture iactantiam frangamus, alias, ut ad præce-
pitores & paratiores simus, alias, ut magna a-
qua imminente calamitate severitatem & ita
desuppliciter deprecemur.

P O R T I S & magnanimitas non tantum
as facit, ut aut in rebus secundis insolens sit
elatus; aut in adversis animo frangatur & con-
dat. Nec in honorem quidem eo animo erige-
tur aut honorem adeptus nimia læticia gessat; au-
t honore spoliatus morore contabescat. Longe
autem difficilior est res secundas ferre moderate
quam adversas fortiter. Satis enim constat, non
sapientissimi homines literis prodiderunt, plebs
que fortuna dulci plane obrios videt; opes & co-
pias superbia & libidini dissipant facultatem &
materiam dare; mentis quasi luminibus altitudi-
nem fortunæ & gloriæ vehementer offuscere. Re-
cte poetæ quidam:

Ανδρα res hæc est, οπίβης non τρυφάει moves,
Ες, cum τοι Γρεσος vicερισ, εσσε Νύμμη.

E T S I longe à vulgi opinione est, si-
citurus loquitur.

(19)

Ανδρα δὴ οὐκ ἐνὶ πόλει ἀπάγε' ἀνέ-
στι cum navibus urbes depopulatæ
Ac M. Cicero, cum ei obijceretur
plures ipsius testimonio damnatos
cinio absolutos esse: quis nesciat,
in me fides esse, quam eloquentia? Afri-
causam dicere iussus, non debet is, (i-
rites, de Africano decernere, per quem
de omnibus decernendi parva est. Ex
intelligitur, clarissimos viros & pud

(27)

(30)

dicunt à Poetis quibundam, princi-
palitiam ac consuetudinem civi-
tatis esse fugendam; veretur, ut verum
sit, si præceptis dispensationibusque
unum aliquem ex his, qui princi-
palem locum obtinent; quam si obsecu-
toris hominem meliorem & sapi-
entis? Ut enim stultitia principum
letiora respiciat: sit emendari & cor-
rexi continentia. Ac decet certe
philosophum, potentum consue-
tudo non refugere, sed etiam hi-
que excipere. Etenim si opifex
qui habiturus eam esset, canendo
cum daturum, aut *Λαοδάμω*
vocaturum: (quæ sunt de *Amphi-*
podica) quo animo esse debent
sapientes, cum videant fore, si
philosophicam doctrinam suam insti-
ta cum stabilitatis præfida, cum
santa consequatur? veritatem
desperanda, valeat aula. Ty-
raccem esse, turpe est philoso-
pho esse famulam, necas sapientia.

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